

B. O.  
A Booke

*WHICH SHEWETH THE*  
*life and manners of all true Christians,*  
and howe vnlike they are vnto Turkes and Papilles  
and Heathen folke.

Also the pointes and partes of all diu-  
nitie, that is of the reuealed will and worde of God are  
declared by their fenerall Definitions  
and Diuisions in order as fol-  
loweth.

Also there goeth a Treatise before of  
Reformation without tarying for anie, and of the wicked-  
nesse of those Preachers, which will not reforme them-  
selues and their charge, because they will  
tarie till the Magistrate commaunde  
and compell them.

By me, ROBERT BROUWER.

MIDDELBURGH,

Imprinted by Richarde Painter.

1582.



THE ROBERT DODD

Printed by Richard Taylor

1782



# A Treatise of reformation without tarying for anie, and of the wickednesse of those Preachers which will not reforme till the Magistrate com- maunde or compell them.

(\*)

**S**EEING in this Booke wee shewe the state of Christi-  
ans, and haue laboured also in good conscience to line as  
Christians. It is marualed & often talked of among ma-  
nie, why we should be so reuiled and troubled of manie,  
& also leaue our countrie. Forsooth (say the enemies)  
there is some hiddē thing in them more thē plain-  
ly appeareth: for they beare euill will to their Princes Queene  
ELIZABETH and to their coutrie yea they forsake the church  
of God, & cōdemne the same, and are cōdemned of all, and they  
also discredit & bring into cōtēpt the Preachers of the Ghospel.  
To answer them, we say, That they are the men which trouble Israel,  
and seeke euill to the Prince, and not we. And that they forsake and  
condemne the Church and not we. First concerning our faithfulnessse  
to our Prince and Countrie, and what our iudgement is of the ciuil au-  
thoritie, we answer as appeareth in this Treatise. For their other ac-  
cusations and slanders of forsaking and condemning the Church, &c.  
if our doings will not stoppe their mouthes, nor this booke which follow-  
eth of the state of Christians, we purpose by the grace of God, to shewe in  
an other booke, which shall hereafter come forth, whether we or they  
be the rebellious children and a false seede. But for the Magistrate,  
howe farre by their authoritie or without it, the Church must be buil-  
ded and reformation made, and whether anie open wickednesse must be  
tollerated in the Church because of them, let this be our answer. For  
chiefly in this point they haue wrought vs great trouble, and dismayed  
manie weakelings from imbracing the trueth. We say therefore, and of-  
ten haue taught, concerning our Soueraigne Queene Elizabeth, that  
neither the Pope, nor other Popeling, is to haue anie authoritie either o-  
uer her, or ouer the Church of God, and that the Pope of Rome is Anti-  
christ, whose kingdome ought utterlie to be taken away. Agayne we say,  
that her Authoritie is ciuil, and that power she hath as highest vnder  
God within her Dominions, and that ouer all persons and causes. By

that she may put to death all that deserue it by Lawe, either of the Church or common Wealthe, and none may resiste Her or the Magistrates vnder her, by force or wicked speeches, when they execute the lawes. Seeing we graunt and holde thus much, howe doe they charge vs as euill willers to the Queene? Surelie, for that wee holde all those Preachers and teachers accursed, which will not doe the duties of Pastors and teachers till the Magistrates doe force them thereto.

Hag. 1.

They saye, the time is not yet come to builde the Lordes House, they must tarry for the Magistrates and for Parliamentes to do it. They want the ciuill sworde for south, and the Magistrates doe hinder the Lordes building and kingdome, and keepe away his gouernement.

Are they not ashamed thus to slander the Magistrate? They haue runne their owne swordes vppon the wall and broken them, and nowe woulde they snatche vnto them the Magistrates swordes. In deede can the Lordes spirituall gouernement be nowaye executed but by the ciuill sworde, or is this the iudgement that is written; Such

Plal. 149.

honour shall be to all his Saintes? Is this to binde the Kinges in chaines, and the Nobles with Fetters of Iron, by the high acts of G O D in their mouthes, and a two edged sworde in their handes? Those bandes and chaines, which is the spirituall power of the Church, they haue broken from them selues, and yet woulde they haue Magistrates bounde with them, to beginne Discipline. They would make

the Magistrates more then Goddes, and yet also worse then beastes. For they teache that a lawefull Pastour must giue ouer his charge at their discharging, and when they withholde the Church gouernement, it ought for to ceasse, though the Church goe to ruine thereby. Beholde now, daerh not the Lordes kingdome giue place vnto theirs?

Col. 1. 18.

And doe they not pull downe the heade Christe Iesus, to sett vpp the hande of the Magistrate? yea and more then this, for they firste proclaime the names and tytles of wicked Bishoppes and popishe officers, and the Lordes name after: Seeing also the Bishoppes must discharge the lawfull Preachers, and stoppe their mouthes, though the Lorde God haue giuen them a charge for to speake, and not to keepe silence. The Lorde hath exalted Christe Iesus, and giuen him a name aboue euerie name, that all thinges should bowe and serue vnto him,

Phil. 2.

and yet haue they exalted the power of wicked Bishoppes above him. Beholde a great and moste wholesome river, and yet their pудle ma-

## WITHOUT TARYING.

ter is preferred before it. Except the Magistrates will goe into the tempest and raine, and bee weather beaten with the haile of Gods wrath, they muste keepe vnder the roafe of Christes gouernement. They must bee vnder a Pastorall charge: They must obeye to the Scepter of Christe, if they bee Christians. Howe then shoulde the Pastor, which hath the ouersight of the Magistrate, if bee hee of his flocke, bee so ouerseene of the Magistrate, as to leaue his flocke, when the Magistrate shall vniustlie and wrongfullie discharge him. Yet these Preachers and teachers will not onelie doo so, but euen bolding their charge and keeping with it, will not guide and reforme it aright, because the Magistrates doo forbidde them forsooth. But they slaunder the Magistrate, and because they dare not charge them as forbidding them their duties, they haue gotten this snift, that they doo but tarie for the Magistrates authoritie, and then they will guide and reforme as they ought. Beholde, is not all this one thing, seeing they lift vppe the throne of the Magistrates, to thrust out the kingdome of Christe? For his gouernement or Discipline is wanting (saye they) but wee keepe it not awaye. And who then? For moste of them dare not charge the Magistrates, but onelie claselie, and with manie flattering, that they might still be exalted by the Magistrates. They leaue their owne burthen, and crye out that it is not caried by faulte of the Magistrate. So they speake against them, and laye all the burthen on them: but they them selues will not mooue it with one of their fingers. Yea they are bolde also some of them, in open places, so to charge the Magistrate. So they make them enimies, because they saye they withholde the Church gouernement: euen enimies doo they make them to the Lordes kingdome and righteousnesse: and why then do they not wage that spirituall battell against them, whiche is to cut them of from the Church? For the Scepter and kingdome of Christ is not of this worlde, to fight with dint of sworde, but it is a right Scepter, which subdueth the people vnder vs, and the Nations vnder our feete. Hee iudgeth the wicked, and by the rebuke of his worde, he filleth all places with the slaine, and smiteth the Heades ouer great countries.

Now then if the Magistrates be enimies vnto the Lords kingdome, why are not these men better warriors to upholde the same? For they giue up the weapons of their warfare into the enimies handes, and then say, they can not doo withall. By their weapons I meane those wherof Paule

Psal. 47.  
Psal. 45.  
Psal. 110.



# OF REFORMATION

2. Cor. 10.

Mat. 18.

Lohn 20.

1. Pet. 3.

Luke 16.

Mat. 11.

Daniel 9.

1. Cor. 12.

doeth speake, that they are not carnall, but mightie through God, to cast downe holdes, and so forth: These weapons haue they giuen from the, for they haue not the Keyes of the kingdome of heauen to binde and lose, and to retaine or pronounce remitted the sinnes of men, seeing they graunt much open wickednesse incurable among them, and also anouche that it must needs be suffered. Yea they haue giuen vnto the eyes to the Magistrates or to the spirituall Courtes, and therefore haue no right to call them selues the Church of God, or lawfull Pastors thereof. Christ is at the right hande of God, gone vp into heauen such Peter, to whom the Angels and powers and might are subiecte, howe then shoulde his kingdome tarie for the Magistrate, except they thinke that they are better able to upholde it then he. Yea we must presse vnto his kingdome not taryng for anie, as it is written in Luke, & againe in Matthew, The kingdome of God suffereth violence, and the violent take it vnto them by force. In the throng which is made to escape a burning, would they tarie for the Magistrate to make them a waye, and should not they rather if they could, make a way for the Magistrate? They see that the kingdome of God is with stift and great labor, and yet they will haue it with ease and the cinill sworde must get it them. Ierusalem (saith the Prophete) and the streetes and Wall thereof, shall be built euē in a troublous time, and to tarie till it be built without troubles, is to looke for a conquest without going to battell, and for an ende and reward of our laboures which would neuer take paines. My kingdome, saith Christe, is not of this world, and they would shif in both Bishoppes and Magistrates into his spirituall throne to make it of this worlde: yea to stay the Church gouernement on them, is not onely to shif, but to thrust them before Christ. Yet vnder him in his spirituall kingdome are first Apostles, secondlie Prophetes, thirdlie, teachers, &c. Also helpers and spirituall guides: But they put the Magistrates first, which in a common wealth in deede are first, and aboue the Preachers, yst haue they no ecclesiasticall authoritie at all, but onely as anie other Christians, if so be they be Christians. Therefore hath God made these teachers fooles, and these spirituall professors as madde men. For woe vnto you, ye Priestlie preachers and Doctours hypocrites, which are a snare to the people, and fill w<sup>th</sup> their measure of iniquitie, while ye pretende the Magistrates authoritie. For will anie man else giue ouer his calling, or abridge the full execution thereof, when the Magistrates forbid them, will they cease the

## WITHOUT TARYING.

reaching or due guiding of their householdes and charge for their discharging, and should the labourers in Gods spirituall husbandrie giue ouer and cease. For it is Gods husbandrie and not theirs, the Church is his building and not theirs. They are but members thereof if they be Christians, and are not anie way to stay the building, neither is it to tarie or waite vpon them. But these wicked preachers eate vp and spoyle the Lords haruest themselves, and then set open the gapp, as though the Magistrates brake in like wilde bores, and spoiled the haruest. They say, beholde we haue a Christian Prince, and a mother in Israel: but can they be Christians, when they make them to refuse, or withstand the gouernement of Christ in his Church, or will not be subiect vnto it. If they therefore refuse and withstande, howe should they be taried for? If they be with them, there is no tarying: and if they be against them, they are no christians, and therefore also there can be no tarying. For the worthe may not tarie for the vnworthe, but rather forsake them, as it is writtē, Sauē your selues from this frowarde generation: and cast not pearles before Swine, nor holy things vnto dogges: and rebuke not a skornier sayeth the wise man, least he hate thee: and inquire who is worthe, sayeth Christ. He that will be sauēd, must not tarie for this man or that: and he that putterh his hande to the plowe, and then looketh backe, is not fitt for the kingdome of God. Therefore woe vnto you ye blinde guides, which cast away all by tarying for the Magistrates. The Lords will remember this iniquitie, and visite this sinne vpon you. Ye will not haue the kingdome of God, to go forward by his spirit, but by an armie & strength forsooth: ye will not haue it as Leauen hidde in threes peckes of meale, till it leauen all, but at once ye will haue all aloft, by ciuill power and authoritie: you are offended at the basenesse and small beginnings, and because of the troubles in beginning reformation, you will doe nothing. Therefore shall Christ be that rocke of offence vnto you, and ye shall stumble and fall, and shall be broken, and shall be snared, and shall be taken. You will be deliuered from the yoke of Antichrist, to the which you doo willingly giue your neckes, by bowe, and by sworde, and by battell, by horses and by horssmen, that is, by ciuill power and pompe of Magistrates: by their Proclamations and Parliamētes: and the kingdome of God must come with obseruation, that men may say, For the Parliamēt, or loe the Bishoppes decrees: but the kingdome of God shal be within you. The inward obedience to the outward preaching and gouernement

1. Cor. 3.

After 2.

Matth. 8.  
Prouerb. 9.

Mat. 10.  
Luke 9.

Zacha. 4.

Mat. 13.

Hofea. 2.

Luke. 17.

## OF REFORMATION

Iob. 32.

Mat. 11.

Ierem. 1.

uernement of the Church, with newnes of life, that is the Lordes king-  
dome. This ye despise. Therefore shall ye desire to see the kingdome of  
God, and shall not see it, and to enioye one day of the Sonne of man, and  
ye shall not enioye it. For ye set aloft mans authoritie above Gods, and the  
Preacher must hang on his sceue for the discharge of his calling. In the  
32. of Iob, doth not Elihu holde his authoritie, and durst not account  
of mannes authorising, though learned, wise and aged, yea the Elders or  
Fathers of the Church, neuer would he spare either Iob or them, or sub-  
mitte himselfe to them in respecte of his calling. I will receiue no mans  
person, saith he, and I will use no title (or preface) before man, for I  
knowe not to use tytes, If I use them a little, he would take me away  
that made me. But these men name them selues, some the Bishoppes  
Chaplaines, some my Lordes Chaplaines, and some the Queenes Chap-  
laines, and call them their Masters, to whom their calling and ministe-  
rie must serue at commaundement. Thus the Lords spirituall message  
must be beautified with these tytes of men, (The right Honorable  
my Lorde. &c. who is my verie good Lorde and Maister,) Yet  
Christe him selfe saith, that the Preachers nowe in his kingdome. haue  
greater authoritie than Iohn Baptist, and Iohn Baptist greater then the  
Prophetes before him. Therefore if Ieremis was set ouer the Nations &  
ouer the Kingdomes, to plucke up and to roote out, and to destroye and  
throwe downe, to builde and to plante, Then haue we also an authoritie  
agaist which if the Kings and Nations doo sett them selues, we maye  
not be afraide of their faces, nor leaue our calling for them. Howe long  
therefore will these men take the inheritaunce from the right heire, and  
giue it vnto the seruaunt? For the spirituall power of Christe and his  
Church, and the Keyes of binding and losing, they take from Christe,  
and giue to the Magistrate. The Magistrates haue the ciuill sword,  
and least they should strike them therewith, they giue them the Ecclesi-  
astical also. Hoe say they, If we were Prophetes, or if we were Apostles,  
then shoulde we preache though the Magistrate forbidde vs, but wee  
are but bare Pastors or Preachers, and therefore we must feare their  
frowning and threates, and keepe silence thereat. But let them speake,  
Had not the Magistrates, as full and the same power ouer Apostles, as  
ouer other Pastours, or were Apostles more exempted from their obedi-  
ence to Magistrates, then other Preachers? For let euerie soule be sub-

uett



# WITHOUT TARYING.

self to the higher powers saith the scriptures. Therefore as they could  
 not disp'ace, nor discharge Apostles from their office & calling, no more  
 can they doo lawfull Pastours and Preachers: for whether it be right in  
 the sight of God, to obeye men rather then God, let all men iudge. But to  
 this they answered, that Peter saied this, being an Apostle: But in deede  
 muste Apostles onelie followe their calling, though menne doo dis-  
 charge them, and may not otheer doe it likewise? For as God hath distri-  
 buted to euerie man the gifte (saith the Scripture) as the Lorde hath  
 called euerie one, so let him walke, and so ordained Paule in all the Chur-  
 ches. If then the Magistrate will commaunde the Souldiour to be a Mi-  
 nister, or the Preacher to giue ouer his calling, and change it for an o-  
 ther, they ought not to obeye him, for they haue not the gifte, and God  
 hath called them this way rather then that. Yet if the Magistrate call  
 one of a lower calling to an higher, to the which he is fitt and prepared, he  
 ought to obeye, for God hath called him thereto. And in all thinges wee  
 must firste looke, what is the Lordes will and charge, and then what is  
 the will of man. For we are bought for a price, saith Paule, and we may  
 not be seruantes to the unlawfull cōmandings of men. And this free-  
 dome haue all Christians, that they consider what is lawfull and what is  
 profitable, what they may doo and what is expedient, and in no case bee  
 brought vnder the power of anye thing, as Paule teacheth vs. What soe-  
 uer doth most edifie, that must we chuse, and auoide the contrarie: and  
 what soeuer is most expedient, that must be done, and so we must applie  
 our selues all vnto all, that notwithstanding we holde our libertie. For if  
 either Magistrate or other would take that from vs, wee must not giue  
 place by yeelding vnto them, no, not for an towre, and this libertie is the  
 free vse of our callings and giftes, as we see most agreeing to the worde  
 of God, and expedient for his glorie. Therefore the Magistrates com-  
 maundement, must not be a rule vnto me of this and that duetie, but as  
 I see it agree with the worde of God. So the it is an abuse of my gifte  
 and calling, if I cease preaching for the Magistrate, when it is my cal-  
 ling to preach, yea & woe vnto me, if I preache not, for necessitie is laid  
 vpon me, and if I doe it unwillingly, yet the dispensation is committed  
 vnto me. And this dispensation did not the Magistrate giue me but God  
 by consent and ratifying of the Church, and therefore as the Magistrate  
 gaue it not, so can he not take it away. In deede if God take it away for  
 my wickednesse and euilldeserte, he may remoue me from the Church,

Rom. 13.

Actes 4.

1. Cor. 7.

1. Cor. 7.

1. Cor. 6.

1. Cor. 10.

Galat. 2.

1. Cor. 9.

# OF REFORMATION

Isa. 43.

Iere. 1.

Actes. 20.

ob. 2. 3.

and withholde me from preaching: but if God do, it not, and his words doeth approue me, as most meete for that calling, I am to preache still, except I be shut up in prison, or otherwise with violence withhelde from my charge. For the Magistrate so vsing me can not be a Christian, but forsaketh the Church: and howe then should my office in the Church depende on him which is none of the Church? And the welfare of the Church must be more regarded and sought, then the welfare of whole Kingdomes and Countries, as it is written: Because thou wast precious in my sight, and thou wast honourable and I loued thee, therefore will I giue man for thee; and people for thy sake. And againe he saith, I gaue Egypt for thy ransome, Ethiopia and Seba for thee. The Lorde shall therefore iudge these men, and cut them of both heade & tayle, braunch and rushe in one day. The auncient and the honourable men, which take on them to put downe the Lordes authoritie, and to stoppe the mouthes of his messengers, they be the heade, and the wicked teachers which exalte men aboue God, they are the tayle. They are afrayde of the face of the Magistrate, & do flatter and carrie fauour with them, and they would haue vs also to doo the like. But ye the Lordes faithfull seruantes trusse vppon your laines as Ieremie, which in your charges haue greater authoritie then Ieremie, as we proued before. Arise and speake vnto them, all that I commaunde you, sayeth the Lorde: Be not afrayde of their faces least I destroye you before them, sayeth the Lorde. For I, beholde I haue made you as defence cities, and yron pillers, & walles of brasse, against the whole lande, against the Kinges and against the Princes, against the Priestes and against the people. For they shall fight against you, but they shall not preuaile, for I am with you to deliuer you enen to the ende of the worlde. Therefore yee vanishe in vauitie yee wicked Preachers: for knowe ye not, that they which haue their full and sufficient authoritie and calling, are not to tarie for a further authorising. And hath not euerie lawfull Pastor or Preacher his full authoritie? Are they not to teache the whole will of God, and guide accordingly, and haue they not then their whole authoritie? For herein was Paule free from the blood of all men, because he had kept nothing backe, but hadde shewed them all the counsell of GOD. But (say they) Paule taught them in dede the whole counsell of God, and so maye wee, but we may not gouerne: we may tell the Magistrates, that gouernement is wanting, but we may not take vppon vs, so be reformed.

## WITHOUT TARYING.

mers. In deede, did not Paule both in worde and deede testifie his faibefulnesse, did he not in practise as well as in wordes, fulfill his calling? For (sayeth he) you knowe my maner of life: and addeth further, that in seruing the Lorde, he kept backe nothing that was profitable. Howe then shoulde hee keepe backe the gouernement of the Church, whiche is all in all. And in the 35. verse, he setteth himselfe for example, for I haue shewed you all thinges, saith hee, howe that so labouring, ye ought to supporte the weake. Noting that hee shewed in worde and example not that onelie, but all thinges else, for due guiding of the Church. And therefore let them not flee to their odde distinction of ordinarie and extraordinarie, as though Paule might guide the Church without tarying for the Magistrate and wee may not. For Paule set downe him selfe for an example: and in the 28. verse, and in the 31. he applieth all vnto them, that they shoulde followe him, that they shoulde watche night and daye in teaching and guiding the flocke as he did. Yea they must not onelie preache, but teache them the practise. They muste obserue and doo all thinges which Christ hath commanded. And the Lorde did not onelie shewe them the Tabernacle but badde them make it. But these menne will not make it at all, because they will tarie for the Magistrate. Christe is before vs and his Apostles: as Moses a figure of Christe was before them, and yet we muste tarie for the Magistrates. And for what Magistrates? For those of our charge, trowe ye, or for those which are none of our charge? Muste wee not in all thinges looke duellie to our charge, and let them goe which are none of our charge? For wee shall not giue accountes vnto God for them which are out of our charge. For we must take heede to our selues, sayeth the Scripture, and to all the flocke whereof the holie Ghoste hath made vs ouerseers. But these men teach, that we must let our charge alone, and lay from vs the gouernement thereof, for their sakes which are none of our charge. Shal not these men be hurled out of their place and charge, whiche thus doo mocke with the Lord, and dallie with their charges? Yea the Lord shall take them away with a swifte destruction, and menne shall clappe their handes at them and hiss them out of their places. Euerie Preacher must runne to the Queene and to the Counsaill forsooth, as though they were of their charge, and the Magistrates must plant & reforme all Churches at once. If they be of their flockes, why should they tarie for the

Act. 20. 18,  
19, 20.

Matth. 28.

Exod. 25.

Act. 20.



# OF REFORMATION

unless they will haue the sheepe to force the sheepeheard vnto his due-  
 tie. In deede the Magistrate may force him, but it is his shame to tarie  
 till he be forced. Be ashamed therefore ye foolish shepherdes, and laye  
 not a burthen on the Magistrates, as though they should do that in buil-  
 ding the Lordes kingdome, which the Apostles and Prophetes could not  
 doo. They could not force Religion, as ye woude haue the Magistrate to  
 do, and it was forbidden the Apostles to preache to the unworthie, or to  
 force a planting or gouernement of the Church. The Lordes kingdome  
 is not by force, neither by an armie or strēgth, as be the kingdomes of this  
 worlde. Neither durst Moses, nor anie of the good Kings of Iuda force  
 the people by lawe or by power to receiue the church gouernement, but  
 after they receiued it, if then they fell awaye, and sought not the Lorde,  
 they might put them to death. For the covenante was firste made, as it  
 is written, they made a covenant to seeke the Lord God of their fathers,  
 with all their harte, and with all their soule. And then followe the next  
 wordes which are to be vnderstode of the which made the couenaunt,  
 for of them which so sware vnto the Lorde, whosoeuer did not seeke the  
 Lorde God of Israel, should be slaine, whether he were small or great  
 man or woman. And therefore did the whole Congregation of Israel  
 gather them together, to warre against the children of Reuben and Gad,  
 because they seemed to forsake the covenant. Yet woude not Hezekiah  
 fight against Israel, though they laughed him to skorne and mocked at  
 his doings, for they had not receiued the couenaunt, but their forefa-  
 thers, and they were nowe called to the couenaunt againe, which the  
 Lorde had disannulled with their forefathers: as it is written, that for a  
 long season Israel had bin without the true God, and without Prieste to  
 teache, and without lawe. Nowe therefore let the wise vnderstande  
 these things, and the Lorde be mercifull, and deliuer vs from these un-  
 reasonable and euill men. For there is no ende of their pride and crueltie  
 which ascende vp and sit in the Magistrates chaire and smite the people  
 with a continuall plague, and such of them as haue not yet gotten the  
 roume, do crie for Discipline, Discipline, that is for a euill forcing, to  
 imprison the people, or otherwise by violence to handle and beate them,  
 if they will not obeye them. But the Lorde shall bring them downe to the  
 dust, and to the pitt, as abhominable carkasses which would be aboue the  
 cloudes, yea which dare presume into the throne of Christe Iesus, and  
 usurpe that authoritie and calling in his Church, which is opposed and  
 con-

Song. 8.  
Mat. 10.

Zacha. 4.  
Hosea. 2.

2. Chro. 15

Ioshu. 22.

2. Chro. 30.

2. Chro. 15.

contrarie to his kingdome and gouernement. This shall appeare afterwarde: In the meane time let them knowe that the Lords people is of the willing sorte. They shall come vnto Zion and inquire the way to Ierusalem, not by force nor compulsion, but with their faces thitherward: yea as the hee goates shall they be before the stocke, for the haste they haue vnto Zion, and they them selues shall call for the coneuant, saying, Come and let vs cleane faste vnto the Lorde in a perpetuall coneuant that shall neuer be forgotten. For it is the conscience and not the power of man that will drine vs to seeke the Lorde's kingdome: as it is written againe, Remember the Lorde a furre of, and let Ierusalem come into your mundes, for they see the fierce wrath of the Lorde, where the Lorde's kingdome is not, and they flee from the same going and weeping as they goe, as the Prophete saith, because he hath bin angrie so long. But nowe they haue escaped his displeasure, they goe on and stande not still till they appeare before the Lorde in Zion: Yea and the Lords people shall come willingly in the day of his assemblies, euen his armies in holie beautie. Yet the frowarde wilbe frowarde still, for (say they) Moses and the Kinges of Iuda did reforme the Church, and they were tauied for, therefore we also must tarye for our Magistrates. Beholdenow we haue the shame of their faces doeth testifie against them, which dare against their consciences, make our Magistrates prophetes with Moses, yea high Priestes as he was and figures of Christ, as both he was and the Kinges of Iuda also. Howe boldelie also dare they peruert the truthe, affirming that some which ought to reforme, did it not, because they would tarye for Moses or for the Kinges of Iuda. For did Zacharie (say they) or the Prophete Haggai, builde of them selues, and not rather call on the ciuill Magistrates and tarye for them? But they knowe not (as men that are willing (ie ignorant) that their building of the Temple stode in outward firmitie of timber, stone, cariage, and therefore had neede of the helpe of Zerubabel the Prince: but our spirituall prauision, as the gifts, callings, & graces of the Church neede not anie worldlie preparation in such outward ceremonies. Therefore we answer, that Zerubabel being a figure of Christ, as appeareth in Zacharie the 4. he was to be chiefe in the worke. Neither were they in that worke as ciuill Magistrates now a dayes, but as spirituall guides, representing Christe and his spirituall kingdome. Neither did Haggai or Zacharie tarye for the Magistrates, but went before them, for in the name of God they com-

Ierem. 50.

Ierem. 51.

Iere. 51.

Psal. 84.

Psal. 110.

# OF REFORMATION

Ezra. 7.

Ezr. 4. 23.

Ezr. 5. 1.

Hag. 1. 2.

Hag. 2. 15.

1. Kin. 5. 17

Reuel. 11.

Zacha. 4.

Mat. 11.

2. Cor. 3.

mandded them to builde, and the text sayesh further, that they ioyned with them and helped them. So that neither by worde nor deede they tarried and were behinde: yea when the King ( whose subiectes they were) commaunded them to cease, they refused to giue ouer the building.

This appeareth in Ezra 4. 23. and in Ezra 5. 1. And before also, because they ceased and lingered the building, for that the Magistrates were against them, they were sharpetie reponed of Haggai, and it was a most grienous curse vnto them. Yet dare these menne laye sinne vppon the Prophetes, as tarrying & lingering for the Magistrates. And wherefore? Forsooth they did not hewe timber, and carie stones first of all to further the worke. But in deede, were not they firste when they commaunded and the other obeyed, and when they ioyned with them & helped them? For otherwise might Salomon also not bee saied to builde the Temple, but to tarry for others, because he him selfe brought not the stones, neither hewed them, but commaunded others ( as the text sayeth) and they obeyed and brought great stones, and costlie stones to make the foundation of the house. But if Zacharie or Haggai had tarried, it proueth not that we must tarry for our Magistrates. For both Iehoshua the high Priest, and Zerubbabel the Prince, were figures of the high priesthoode and princelome of Christe, and also had an ecclesiastical gouernement ouer the Church, which our Magistrates haue not. And further also, euerie lawfull Preacher at this time hath that authoritie of building Gods Church equall with Zerubbabel and Iehoshuah, or rather superior, for they are compared with them, as the 11. of the Reuelation, and the 4. of Zacharie will testifie, and in the 11. of Mattheue, and the 3. to the Corinthes the seconde Epistle, they are preferred afore them. We knowe that Moses might reforme, and the Iudges and Kings which followed him, and so may our Magistrates: yea they may reforme the Church and commaunde things expedient for the same. Yet may they doo nothing concerning the Church, but onelie ciuile, and as ciuile Magistrates, that is, they haue not that authoritie ouer the church, as to be Prophetes or Priestes, or spiritual Kings, as they are Magistrates ouer the same: but onelie to rule the common wealth in all outward Iustice, so maintaine the right welfare, and honor thereof, with outward power, bodily punishment & ciuil forcing of men. And therefore also because the church is in a common wealth, it is of their charge: that is concerning the outward promission & outward iustice, they are to looke to it, but to copell religion, so plant churches by power, and to force a sub-



## WITHOUT TARRYING.

*submission to Ecclesiastical gouernement by lawes & penallies belongeth* c  
*not to them, as is proued before, neither yet to the Church. Let vs not* e  
*therfore tarie for the Magistrates: For if they be christians thei giue leane*  
*& gladly suffer & submit the selues to the church gouernemēt. For he is*  
*a christian which is redeemed by Christ vnto holines & happines for euer*  
*& professeth the same by submitting him self to his lawes & gouernmēt.*  
*And if they be not christians, should the welfare of the church or the sal-*  
*uatiō of mens soules hang on their courtesie? But they aske how we proue*  
*that Moses & the kings of Iudah & the Iudges before the, were figures*  
*of Christ. They know it true, & dare not denie it, & yet to quarell & trifle*  
*with the truerh, they must haue it proued. Yea they charge vs as Anabap-*  
*tistes & denying Magistrates, because we set not up them, nor the Magi-*  
*strates aboue Christ Iesus and his glorious kingdome. How often haue we* Gent. 49.  
*proued by word & writing these matters. For the Scepter shal not depart*  
*frō Iuda, saith the Scripture, nor a law giuer frō betwene his feete, until*  
*Shiloe come. By these wordes Iacob did prophesie, that one should take the*  
*spiritual kingdome & be Lord therof, namelie Christ Iesus, and euer more*  
*one of the tribe of Iuda & house of Dauid, should foreshew the same as in*  
*figure, & sit also in the throne of iudgemēt, to declare it more liuelie, and*  
*that the throne of Dauid and the raigne of his children did so signifie, the* IIa. 16.  
*Scripture declareth, as it is written, In mercie shall the throne be establi-*  
*shed, & he shal sit vpon it in steadfastnes in the Tabernacle of Dauid, iud-*  
*ging & seeking iudgement and hastning iustice. And againe it is written,* Psal. 45.  
*In steade of thy fathers shal thy children be, whom thou shalt make Princes*  
*throughout all the earth. And this is spoken of the posteritie of Salomon,*  
*which as figures of Christ, were Lords of the world, though their dominion*  
*in worldly wise was not so large. For all that Psalm is to magnifie the king-*  
*dome of Christ which is his church, which was prefigured by Salomon &*  
*his posteritie, and by the marriage of Salomon, which shadowed the church*  
*& the childre therof. And againe it is writtē, that Christ shall sit vpon the* IIa. 9.  
*throne of his father Dauid, & vpon his kingdome, to order it & to stablish*  
*it with iudgement and with iustice for euer. Wherefore was it called the*  
*throne of Dauid & his kingdome but because in a continual course it sha-*  
*ded out the kingdome of Christ, till his cōming. Therefore also are Da-*  
*uid, Salomon, Iehoshaphat, Hezekiah, Iosiah, and others, set downe in the*  
*Scripture as figures. Yea and the euill Kings of Iuda, though not in their*  
*wickednesse, yet in that authoritie and calling, whiche they shoulde haue*  
*orthilie vsed, were figures,* For

# OF REFORMATION

Ezek. 46.

Psal. 20.

Zacha. 4.  
Reuela. 11.

Reuela. 11.

2. Cor. 3.

Isa. 45.

Isa. 60.

For they all had their entrance at the East gate of the Temple, at the which the people might worshipping, but not goe in: they might pray for the people, and by their sacrifices attonement might be made: as it is writtē, Let him remembere all thine offerings, and turne thy burnt offerings into Ashes. And againe, Save our Lordes, let the King heare us in the daye that we call. Yea all those Kings were to looke to the Temple, to the building, and restoring thereof when it was decayed, as did Jehoash, Iosiah, Hezekiah, and others.

Let them looke the 4. of Zacharie, the thirde of Hosea, and 3. verse the 33. of Ieremie, and manie other places, especiallye in the Psalmes, and they shall finde David and his children after him, in the throne of iudgement to foreshewe the comming of Christ. And if the high Priestes and Kings of Iudah in their spiritual ministracion were glorious, because they figured Christ Iesus, & for the glorie of their office were copared to two Olive trees, and two golden Candlesticks, Then also must their ministracion be glorious, to whom God shall give power in these latter dayes to be his witnesses. For they also stande before the God of the earth, as it is written Reuel. 11. And if anie man, whether Magistrate or other, would hurt them, the fire of their message proceedeth out of their mouths, and deuoureth their ennies. Therefore is their authoritie of God and not of man, and much lesse doeth it depende on man, or on the Magistrate. For vpon what man did the authoritie of Moses depende? yet Paule affirmeth, that the ministracion of the Spirit committed to all faithfull teachers at this time, exceedeth in glorie the ministracion by Moses and the Prophets before time. Yea the Church hath more authoritie concerning Church gouernement then Magistrates, as it is writen, They shall followe thee, and shal goe in Chaynes: they shall fall downe before thee, and make supplication vnto thee. For who knoweth not, that though Magistrates are to keepe their ciuill power aboue all persones, yet they come vnder the censure of the Church, if they be Christians, and are openlie to humblye them selves in vsured repentance, when they haue openlie and grievously trespassed. They are in dede to keepe their Royal dignitie, yet keeping that they are to abase them selves vnto God before the face of the Church. For all powers shall serue and obeye Christ, saith the Prophete: and that kingdome and nation which will not also serue his Church (for saith the text) shall perishe, and the Nation shal be vnto us destroyed. And the daughter of Tyrus, saith

shall be vnto us destroyed

## WITHOUT TARYING.

the Psalmist, with the rich of the people, shall do homage before thy face with presentes. And further it is writtē in Isai: Euerie soung that shall rise aganst thee in iudgement, shalt thou condemne, this is the heritage of the Lords seruantes, and their righteousness is of me, saith the Lorde. But all this would the aduersaries shift of, with this answer; that concerning outwarde policie we must tarie for the Magistrate: See howe they grope for the wall, as menne without eyes. For when wee speake of spirituall power and authoritie in the Church, doo we speake of ciuile policie, trowe ye? So then they condemne them selues least wee should doo it, that the spirituall power and Ecclesiasticall reformation, must proceede without tarying, but to redresse things ciuile, the ciuile Magistrate must meddle, and none is to take his authoritie from him. For we knowe that when Magistrates haue bin most of all aganst the Church and the authoritie thereof, the Church hath most flourished. Woe to you therefore ye blinde Preachers and hypocrites: for ye spreade a vaile of darkenes vpon the people, and bring vpon them a cursed conering, because by your policie you hide them vnder the power of Antichrist, and keepe from their eyes the kingdome of Christe. The Lordes kingdome must waite on your policie for sooth, and his Church muste beo framed to your ciuill state, to supplie the wantes thereof: and so will ye chaunge the Lordes gouernement, and put your deuises in stead thereof: but his shalbe alwayes the same, when yours shall chaunge with your wittes, his lawes shall alwayes abyde whē yours shal turne in your hoodes, his hath the same offices, but yours haue newe and renewed offices. Go to therefore, and the outwarde power and ciuill forcings, let vs leane to the Magistrates: to rule the common wealith in all outwarde iustice, belongeth to them: but let the Church rule in spirituall wise, and not in worldlie maner: by a liuelie lawe preached, and not by a ciuill law written: by holmesse in inwarde and outwarde obedience, and not in straightnesse of the outwarde onelie. But these handsome Prelates, would haue the Mase and the Scepter in their handes, and then hauing safetie and assurance by a lawe on their sides, they would make a goodlie reformation.

Beholde the Lorde hath seene this their villanie, and he hath made them despised and vile in the sight of the people. They haue refused knowledge, and the Lorde hath refused them, they shall beare no more the name of his message.

Psal. 47.

I sa. 54.

Exod. 25.

29. 40.

Mat. 28. 10.

1. Ti. 6. 13.

C

Of their



## OF REFORMATION

Of their wicked aunswere, that they can not reme-  
die things, and therefore they will tollerate;

Mala. 2.

Mala. 1.

Ma. 35.

Ma. 60.

1. Tim. 3.

1. Cor. 5.

Beholde, the Lorde hath cast dunge on their faces, even the dunge of their sollemne feastes, as of their Christmasse, and Easter, and Whitsunide, and of all their traditions, receyued from Baal. For in their sollemne meetings, then doeth their iniquitie most woefullie appeare. And they haue saide plainlie (as in the dayes of Malachie) the table of the Lorde is not to be regarded. For though hogges and Dogges come hereto, yet who can redresse it: or why should the Communion be counted polluted vnto vs? Thus they pollute my name saith the Lorde, and yet they say Wherein haue we polluted thy name? In that ye suffer such wickednesse amongst you, saith the Lorde, and say also that it is sufferable, and can no way be remedied. O goodlie teachers, which eate up the sinne of the people, and denoure feeble soules whyle they wil tollerate forsooth: For by tolleracion, they make unlawfull things lawfull: and by a protestation they iustifie all iniquitie. In deede they be euill say they, but yea must beare with them, for there is no remedie. So not onlie they practise and vse them them selues, and drawe on others by their wicked example, but also commaunde and teache all men the like, yea hate and persecute all those which stande not with them. O notable Protestantes, which both witness euil & do the same. Darkenes hath certainlie couered vs, and grosse darkenesse hath filled vs, that we could not hitherto espie this great follie. For no wickednesse is tollerable, except for the hardnes of mennes hartes, we yeelde them vppe to their wickednesse. For the Lordes way sayeth the Scripture, is holy, and no polluted shall passe by it. And againe it is written, That the Lordes people (he speaketh of the Church) shal be all righteous, that is, no open wickednesse shal so shew it selfe in the Church, that it shoulde be incurable. For either the parties which offende, shalbe separate, or else they shalbe reclaimed by due admonition. And therefore the Church is called the house of the liuing God, the pillar and grounde of truelie. For by the due order therein, Religion and holinesse is vphelde, and all heresies, euill maners, and wicked examples put away. If then anie open wickednesse must needes be suffered, it is suffered in those which are none of the church: as it is written, What haue I to doo to iudge them which are without, doe yee not iudge them which are within? for God iudgeth them which are without.

Knowe

## WITHOUT TARRYING.

Knowe ye not (saith the Scripture) that a little leauen leaveneth the whole lump. Howe then shall we suffer but a little wickednesse, whiche in deede is not little if it can not be remedied. Yea Paule would not bee brought into bondage of the least thing that is, and it is horrible iniquitie to be seruantes to men, that is, when we are bought for so great a price to glorifie God as his free men, that we should be made seruantes to menne to suffer their wickednesse. Goe to therefore yee tolerating Preachers, this you get by your tolerating, to haue no name amonge the righteous, nor to be of the bodie of the Church. For Ierusalem is called a citie of trueth, and the mountaine of the Lorde, the holie mountaine. But ye are unholie, in that ye saye, some pollutions can not bee clensed awaye, but muste needes be suffered among you. And this is a certaine trueth, that where anie open disorder is incurable, there is not the Lords Zion, to the which he is turned to dwell therem: that is, they are not the Lordes Church, ouer whom hee doeth raigne to shewe his kingdome and gouernement. For the Lordes kingdome is not as mannes, and his rule in his church is not the rule of man. Man is not able to reforme all things, and in the common wealthes manie thinges are suffered. But in the Church, though hypocrites which are called the tares, can not bee rooted out, yet no open disorder shall so spreade it selfe, that it can not be remedied. Else should not the Church be called the pillar and ground of trueth, the Lordes resting place, his holie habitation, his kingdome and glorious renowne. Therefore doth Paule call that parte of church gouernement, which is to separate the ungodlie, the power of our Lorde Iesus Chrst. For thereby are the Kings bounde with chaines, and the Nobles with fetters of yron, that they may execute vppon them, the iudgement that is written, Such honor bee to all his Saintes. And in deede this is a great honour we haue, as Paule sayeth, that though wee walke in the fleshe, yet we warre not after the fleshe. For the weapons of our warfare are not carnall, but mightie through God, to caste downe houldes, casting downe the imaginations, and euerie high thing, that is exalted against the knowledge of God, & bringing into captiuitie euerie thought to the obedience of Christ. So then there is nothing which the Lorde will not breake, if it be against his glorie, neither anie wickednes which the gouernement of his Church is not able to put downe. For the Scepter of Christe is a right Scepter, hee will keepe in awe his

1. Cor. 7.

Zacha. 8.

1. Cor. 5.

Psal. 149.

2. Cor. 10.

Psal. 45.

## OF REFORMATION.

Psal. 110.

people in this life, and put aparte from them the vnrule: he shall be  
Iudge among the Heathen, and fill all with dead bodies, and smite  
the heades ouer great Countries, and after this life he hath made rea-  
die the last vengeance against all disobedience, when the obedience of  
his people is fulfilled. Howe then dare these menne teache vs, that  
ane euill thing is tolerable in the Church, as though the church  
gouernement could not remedie it: yea and so tolerable, that  
all men should be brought into bondage thereby: yea  
into so foolish bondage, that they should pro-  
test a thing to be euill, and so thinke  
they are excused to practise  
the same.







## A Preface of the vse of this Booke

which followeth, of the life of Christians: and how  
to studie and reade the Scriptures with  
profit and edifying.

**F**Or the vse of this Booke which followeth, I thought good to write  
somewhat. I set it forth for all sortes of menne, and applyed my self  
both to the learned and to the vnlearned. If anie require playnes, lette  
them reade: onely the firste questions and answers, which are vnder this title  
*The state of Christians*, and so let them reade the firste halfe page, throughout  
the Booke. If anie would knowe the sinne, ignorance, and errours of these  
dayes, and so finde out trueth, and duetie by their contraries, as by falshoode  
and faultings, let them reade the contrarie questions and answers, which  
are in the other halfe page. We haue diuided them by line from the firste ques-  
tions, and haue set them also in another letter, one against another, for their  
better view, and vnder this title, *The state of Heathen*. For we would not, that  
the weaker sorte should charge them selues, but only with the chiefe and for-  
mer things firste, as be the groundes of Religion. And therefore wee leaue it  
free vnto them, eyther by the former questions and answers, to learne these  
groundes, or by the other to searche out the contrarie, or to iudge by them  
both, whether we and our companie, haue learned and holde the true Reli-  
gion: we leaue it free (I say) to them, to follow or not to follow, our wayes  
and doctrine, except they see it good and meete for them. As for the learned  
which seeke deepenes and stande on their Methodes and curious diuisions,  
we haue for their cause, taken some paynes. Not that wee tye Religion or  
Diuinitie vnto such Diuisions, or Definitions, or Logicall Demonstrations,  
or condemne all which bring not such learning: but we leaue them without  
excuse, which refuse the trueth, except it bee hidden with curious arte, and  
handled after the maner of their Schooles. With such frowarde and Sophi-  
sticall diuines, I was before time driuen to deale, as I might best shurre their  
mouthes, that is, in writing to set downe the question and doubt, then euery  
worde of the question, because of their quarrellings, the Definition of euery  
thing, The Proofoes gathered on them, & al things applyed to the Scriptures,  
and the Scriptures to warraunt them. This haue I done, because they stand so  
much on Demonstrations, & Syllogistical reasonings, for that is their deepnes:  
and call our proofoes weake and confused. But I saye, are they professours of

Logicall Demonstration, and will they call proofes by Definitions, by their Axioms, and laboured Diuisions, to be weake proofes? Do not Definitions containe the natures, the causes, the differences, the kinds & sortes of things, and will they make conclusions vpon Principles to be weake matters? Suerlie either let them disproue and take awaye such proofes, or else they are weake aduersaries, which thus woulde weaken the trueth. And the Lorde be Iudge of such weake and euill consciences, which do cast forth so strong a fauour of malice and enuie. For such peuishe troublers, haue I troubled my selfe, if it myght be, to beeate them with their owne weapons, and haue giuen them in the other page, which doth answere to the questions, the Definitions which they call for. Nowe the vse of this booke in studying of the Scriptures, is this. As we did gather it out of the Scriptures, so doe we againe applie it vnto the, and that in this sort. First we take heede to the wordes of the text, that we vnderstande the meaninge. If some wordes be doubtfull, or the maner of speaking, we search out that. For the simple, as Salamon teacheth vs, should haue sharpnes of witt, and the childe knoweledge and discretion: also the wise should heare and increase in learning: he should vnderstande a parable and the interpretation, the wordes of the wise and their darke sayings. And this is it that is written in Nehemiah: *They read in the booke of the Lawe of God distinctly, and gaue the meaning, and caused the people to vnderstande the reading.* So that firste the wordes, and then the matter & doctrine must be looked vnto. That this may be rightlie done, we must be skilfull and readie in the pointes of Diuinitie, that is in the knowledge and doctrine of Religio and godlines, and in Questions, doubttes, and controuerfies, which belong thereto. Nowe this our booke of Diuinitie contayneth such knowledge, and doth also make plaine such doubttes and questions, that so soone as we haue the wordes of the Scripture, so soone may we knowe what is the doctrine thereof, or what doubttes and questions doo followe thereon. For wee muste consider what point of Diuinitie it is, and howe it agreeth and keepeth order with other pointes whereof it is grounded, and what followeth thereon: also what is against it, or like vnto it. And then that being founde out, we shall easilie see the reason, wherefore it is spoken and set downe in such wordes. Thus both the hardnes in the wordes and maner of speaking being taken away, and also the doctrine made plaine and manifest, firste by an agreement, and difference from other pointes of Diuinitie, then by the order: thurdlie, by some question or doubt, if there be anie: and lastlie, by that which is against it, or like vnto it, as bee contraries, similitudes, and Parables: Then must we come to applying, that is, we must skanne and examine what defaultes & errours be in anie, to improue and rebuke the same, as Paule teacheth vs, and so dehort, denounce, and counsell otherwise: Also wee must exhorte and confirme them in their right iudgement, and in all dueties of godlines to go forward therein. This will not be easie vnto vs, except God doo giue vs grace, and a spirit of discretion, and except we take paines, both to labour with others in vsing their helpe, and also with our selues, to get experience in these things.

This paines I tooke, to searche out of the Scriptures, all the pointes of Diuinitie

Proverb. 1.

Nehem. 8.

Hose. 12. 10.

Ezek. 17.

2. Tim. 3. 16.

3. Tim. 4. 2.

anie, and to set them in order as is shewed in this booke. And then also to applie the whole Scriptures vnto them, not onlie in meditation and writing, but also in speache and mutuall edifying. If anie will followe our order, we giue them these rules by the Scripture. Not as though they should seuerallie stande alwayes on eche of them, or keepe this courie; but as the matter and their iudgement and discretion shall leade them, so are they freelle to deale.

**H**Auinge firste the knowledge of that tongue and speache, wherein we reade the Scriptures, and being assured eyther by our owne iudgement and skill in the languages; or by the faythfulnes of the Church in receyving true translations, that the text is not corrupted: we must then looke out the true meaning and doctrine of the wordes.

*Proofes of Scripture for the knowledge of tongues, 1. Cor. 14. 5, 18. Actes 2. 4. Actes 19. 6. Daniel 1. 4, 19. Or.*

*For the credite of the Church in the letter and translation, 1. Tim. 3. 15. Ezek. 43. 11. Dan. 7. 1. Habacuc. 2. 2. Iere. 30. 2. Iere. 29. 1. Isa. 30. 8. 2. Pet. 1. 19.*

*For the doctrine and meaning of the wordes, Nehem. 8. 8. 1. Cor. 14. 28. Markes 4. 34. Isa. 28. 11. 1. Cor. 14. 19. Tit. 3. 13. Luke. 4. 16.*

Then must we searche out wherefore such doctrine is shewed by such wordes, if the wordes be doubtfull, or harde to vnderstande.

*For doubtfull and harde wordes, Pron. 1. 4, 6. Iohn 6. 60, 63. Rom. 6. 19. Nehem. 3. 8. 2. Pet. 3. 16.*

Also wee must finde out the agreement and difference of the doctrine from other pointes of Diuinitie, and what is the order and following of the matter.

*For agreement and difference of doctrines, and for order, Philip. 1. 10. Phil. 4. 8. 1. Cor. 2. 13. 2. Cor. 6. 1. Timot. 1. 7. 2. Cor. 8. 7. 1. Corin. 1. 5. 2. Tit. 3. 15. 16. 1. Cor. 14. 29. 1. Corin. 12. 8. Heb. 5. 11, 12. Heb. 6. 1. Ecclesiastes 7. 29.*

Further we must take heede to all doubttes and questions, that may well be gathered and followe vpon it.

*For doubttes and questions, Mat. 22. 43. Luke 2. 46, 47. 1. Cor. 7. Iohn 3. 10, 11, 12. Matt. 15. 16. 1. King. 10. 1, 3.*

Then maye we further declare the contrarie thereof, and make both of them plaine, by some parable, similitude, or ceremonie of the olde lawe.



For contraries, Parables, similitudes, ceremonies, Tit. 1. 9, 10. 1. Tim. 1. 7. Phil.  
1. 10. 1. Tim. 6. 11. Galat. 5. 19, 22. Prouerb. 1. 4, 6. Hose 12. 10. Ezek. 17.  
2. 12. Marke 4. 33, 34.

But chieflie the applying must not be forgotten. For defaultes and errours,  
must be improved by the Scriptures, with rebuke, and iudgements denou-  
ced, as there is cause, and the trueth must be proued.

For improving and rebuking, and prouing the trueth, Tit. 1. 9. 2. Tim. 4. 2. Esa.  
58. 1. Ezek. 20. 4. Luke 24. 27. Math. 22. 34, 46. Actes 9. 22. Actes 13.  
28. Math. 3. 7.

Exhortation also must be vsed with confirming and strengthening of  
the weaker.

For exhortation, 2. Tim. 3. 16. 2. Tim. 4. 2. 1. Thes. 2. 11. 1. Tim. 5. 1, 2. Cor. 10. 1.  
Ezek. 34. 4.

So that in handling of the Scriptures, we looke to these things, yet not so  
straightlie to them all, but that by occasion we omitte and lett passe some of  
them. And though we be more carefull in them at the firste, till we be skil-  
full, yet afterwarde it will be easie to meditate, write, or speake of the Scrip-  
tures, with more readines and lesse labour.

F I N I S.

A Booke  
**WHICH SHEWETH THE**  
*life and manners of all true Christians,*  
and howe vnlike they are vnto Turkes and Papistes,  
and Heathen folke.

**Also the pointes and partes of all diui-**  
nitie, that is of the revealed will and worde of God, are  
declared by their severall Definitions,  
*and Diuisions in order as*  
followeth.

ROBERT BROVNE.



MIDDELBVRGH,  
Imprinted by *Richarde Painter.*

1582.

# *The state of Christians. The state of Heathen.*

*Christians. Their knowledge. The Godhead.*

*Heathen. Their ignorance. False Gods.*

1 *Wherefore are we called the people of God and Christians?*

Because that by a willing Couenaunt made with our God, we are vnder the gouernement of God and Christe, and thereby do leade a godly and christian life.

2 *Howe should we leade a godlie and Christian life?*

By knowing God & the duties of godlines: and by keeping those duties.

3 *What beleefe and knowledge of God must we haue?*

We must knowe the Godhead: and the all sufficiencie of moste blessed state thereof.

4 *What knowledge of the Godhead muste we haue?*

We must know our God to be one God.

To be three persons.

To be of an vnsearcheable nature.

5 *Howe is God knowne to be one?*

The three persones are but one liuing spirit.

They haue one and the same nature.

They haue no partes nor unlikenes of partes.

1 *Wherefore are the Heathen forsaken of God, and be the cursed people of the worlde?*

Because they forsake or refuse the Lords couenaunt and gouernement: and therefore they leade an vngodly and worldly life.

2 *Howe do the Heathen leade an vngodlie and worldlie life?*

By ignorance of God, and deceyuing them selues: and by sinning and faulting to their owne destruction.

3 *Howe are the Heathen deceyued & ignorant of God?*

They take those for gods whiche are no gods, and they put blessednesse in them which vanishe in them selues, & haue their wantes and harmes.

4 *Howe do the Heathen mistake the Godhead?*

They beleue that there ar many gods. They make them as dreames and imaginations.

They will needes searche out their natures and dispute thereof.

5 *Howe doe the Heathen make them selues manie Goddesses?*

They make such thinges to be gods, which they haue handled or tasted, or seene with their eyes.

They haue chaunged their gods, and taken newe vnto them being wearie of the olde.

They make them contrarie and vnlike to themselves, and of sundrie natures



# Definitions.

# Divisions.

Christians. Their knowledge. The Godhead.

1. Christians are a companie or number of beleaguers, which by a willing couenaunt made with their God, are vader the gouernement of God and Christ, and keepe his Lawes in one holie communion: Because they are redeemed by Christ vnto holines & happines for euer, from which they were fallen by the sinne of Adam.

Christians  
whiche  
should leade  
a godlie life

By knowing God and  
the duties of godli-  
nesse.

By keeping those du-  
ties.

2. The knowledge of God and godlines is a right and stedfast iudgement of his Godheade, and moſte blessed ſtate: & of his whole will in his worde: which doeth gouerne vs wholly to do all things wiſely, as his worde doeth binde vs.

Knowledge  
of Christi-  
ans, as first

Of God: { The God-  
as of { head.  
Of the { The all  
duties of { sufficien-  
godlines. { tie.

3. By the Godhead we meane the right Iudgement which we should haue, concerning his Name, both in vnitie and Trinitie, which in nature and essence, is past finding out, and vnſearchable.

Of the God-  
head.

In the vnitie of the  
Trinitie.

In his vnchanged-  
le nature.

4. The vnitie of the Godhead is one and the ſame nature of the three perſones, which hath neither ſepa-  
ration, nor vnlkenes of partes.

The vnitie of  
the Trinitie is

One God a liuing  
Spirite.  
Three perſones.

5. The Trinitie is the difference or diſtinction of the three perſones, in perfect order and mutuall working without diuision of nature, or vnlkenes of partes.

Three  
perſones

Father. { His onely begotten  
Sonne: as the holy  
of the { Spirit proceeding  
Father, { of the Father and of  
as { the Sonne.

A 2

A person

# The state of Christians. The state of Heathen.

The all sufficiencie of God. His Maiestie. Infinitie. The Wantes. Vilenes. Limiting of false gods.

6. Whiche be the three persons?

God the Father.

God the Sonne begotten of the Father from everlasting, and after an unspeakable manner, whiche also is called IESVS CHRIST.

God the holy Ghost, proceeding of the Father, and of the Sonne.

7. Howe is God all sufficient and most blessed?

His all sufficiencie and moste blessed state appeareth by his incomparable Maiestie, & by the shewe of his wonderfull glorie.

8. Howe is his Maiestie incomparable?

Because he was never made nor created, nor seene of mortall man.

Because he hateth and confoundeth all things being compared with him.

And because he is one & infinite.

9. Howe is he infinite?

He is and continueth from everlasting to everlasting.

He is unchangeable & about corruption.

He is incomprehensible, and contained of nothing.

What dreames and imaginations haue the Heathen of sundrie persons in the Godhead?

They haue their Baals, Popes, & fatherhoods in mischief: They haue their sonnes also & children of their Gods, as mightie Gyaunts & subtil wretches, which drawe fro their fatherhoods a course and force which is mischeuous. They haue also their seducing and wicked spirites, which they say are of God.

7. How do the Heathen Gods vanish, and haue their wantes and harmes?

They are vile and nothing worth. They are vnprofitable and can doo nothing, except they be helped of others.

8. Howe doo they shewe them selues vile and nothing worth?

They are made, handled, and led by others.

They are worse then their makers, & more vile, then they whiche handle and vse them.

They are limited by others whiche rule them.

9. How are they Limited?

Their beginning is vile, & their end is worse.

They chaunge and fade away.

They are caughte and taken in their corruption.

## Definitions.

## Diuisions.

*The persons of the Godhead. The all sufficiencie. Maieslie. Infinitnes.*

6 A person is a difference of the Godhead in the names and working in one mutuall agreement. } *The persons.*

The Father is a person of the Godhead, which is, and worketh by his Sonne begotten of him, from euerlasting, in a mysterie vnsearcheable. } *The Father.*

The Sonne is a person of the Godhead, which is, and worketh with his Father, who begate him from euerlasting. } *The Sonne.*

The holy Ghost is a person of the Godhead, which is, and worketh from the Father, and from the Sonne. } *The holy Ghost.*

7 The all sufficiencie and blessednesse of God, is his perfect state, whereby he wanteth nothing, nor hath neede of anie thing, to better the same; but all things haue neede of him, and haue their being by him. } *All sufficiencie of God.* } *In his Maieslie & excellencie aboue all. In the shew of his wonderful glories.*

8 The Maieslie of God is his incomparable excellencie or greatnes, whereby he differeth fro all things, in a wonderfull mysterie, and stayneth and confoundeth them, being compared with him. } *Maieslie of God.* } *Being vncreat and inuisible. Being incomparable. Staying & confounding all things. Only infinite.*

9 His infinitnes is a perfection of his Maieslie, whereby he limiteth all things, and is limited of nothing: and therefore he limiteth time and place vnto all things, and their working & chaunges. } *His infinitnes.* } *In his eternitie. In his incōprehensiblenes. Without time. Without change.*



# *The state of Christians.      The state of Heathen.*

*The glorie, power, holines, wisdom of God.      The vilenes and vnprofitablenes of false Gods.*

**10** Howe hath God shewed vnto vs his wonderfull glorie?

**First**, by his power & almightines.

**Secondlie**, by the name of Chieftie, which he hath by his power.

**Thirddie**, by his holines in vsing his power.

**11** How is God knownen by his power and almightines?

By his creating of all things.

By his vsuall guiding of all.

By his inuertles & wonders which he sheweth besides vse.

**12** Howe is hee knownen by the chieftie whiche he hath by his power?

He is Lord and Ruler of all.

He is God and Possessor of all.

He hath the honour and prayse of all.

**13** Howe is hee knownen by his holines in vsing his power?

He sheweth his holines in perfect wisdom.

Also in his iustice & righteousness.

Also in his goodnes and grace.

**14** What say you of his wisdom?

By his wisdom hee knoweth all thinges.

He is perfect in counsaile.

He worketh all things in theyr due manner.

**10** Why are they vnprofitable, & can do nothing, except they be helped?

Because of their weaknes and deadnes in them selues.

Because they are maistered, & haue their basenes.

Because they are misled and do fault by their weakenes.

**11** How are they weak, and dead in them selues?

They haue their making & marring.

They are driuen & drawne by their course and destinie.

Their best woorke is triflinge to no profit.

**12** Howe are they maistered, and haue their basenes?

They are seruile and slauish.

They are the curse, and the euill of those that seeke to them.

They are the shame, and skotne of the wiser.

**13** How are they misledde, & faultie by their weaknes?

Those men or euill spirits which haue bene made Gods, haue their fondnes or foolishnes.

Also their vnrighteousnes.

Also their hurtfulnes and harming.

**14** What say you of their fondnesse and foolishnes?

Thei haue their ignorāce & blindnes

Also their rashnes and lightnes.

Also their euill handling & marring of matters.

# Definitions.

# Diuisions.

The glorie of God, his power, holines, wisdome.

10 His glorie is the shew of his excellencie in all his workes.

} His glorie { In power  
In the use thereof. { In chieftie  
In holines.

His power and almightines, is a perfection of his excellencie, wher-by nothing is so hard for him, and he bringeth to passe whatsoeuer he wil.

} His power { In creating all things.  
In guiding all things. { Vsuallie.  
More straggallie.

11 His creating is a worke of his almightines whereby he made all things of nothing.

} Creating.

His guiding is a worke of his power, in vsing all things to serue his purpose, that nothing chaunceth but by his will and commaundement.

} His guiding.

His maruailes and wonders, are his extraordinarie workes, teaching man that he hath power ouer all his workes, to vse them against their nature, to doo him seruice, and set forth his glorie.

} Maruailes.

12 His Chieftie is the power which he hath to vse all things as he will.

} Chieftie { Lordship & authority.  
in { Honour. { Rule.  
Possession.

His Lordship is his chieftie wherby he hath allthings subdu'd and obedient vnto him.

} Lordship.

His Rule and Gouvernement, is his Lordship, in vsing the obedience of all things, to do his will.

} Rule and Gouvernement.

His possessing of all, is his Lordshippe in vsing their seruice, for his purpose and will.

} Possession.

His honour is the chieftie which he hath by the homage and seruice of all.

} Honour.

13 His holines is, the right and perfect vse of his power, to do all things most vprightly, and innocently.

} Holines { In his wisdome  
In vsing his authority. { In iustice.  
In goodnes.

His wisdome is his holines, by the perfect vse of all vnderstanding.

} Wisdome of God is { In knowing all things.  
In vsing the same. { By counsaile.  
By the manner of rearing.

14 His knowledge is that point of his wisdome, wherby nothing is hydd and secret from him, but he hath thorowly found out the same.

} His knowledg.

His counsaile is his minding and pondering of all things from euerlasting, according to knowledge.

} His counsaile. { Denysing.  
Advising.

15. His

## The state of Christians.

## The state of Heathen.

*The counsaill of God. His due working. His Justice.*

*The rashnes. Disorder. Injustice of false gods.*

15 What saye you of his counsaill?

15 How doe they shew them selues no godds, by their lightnesse and rashnesse?

He mindeth and searcheth oute all thinges from euerlasting.

Their may carelesnes and dulnes be spied in them.

He remembreth and counteth them.

Also forgetfulnes.

He foreseeth & purposeth all things.

Also vnwarines, and headdines.

16 How doth he worke things in their due manner?

16 What say you of their euill handling and marring of matters?

He doth al things in perfect readines and order.

They are disordered and vntoward.

Also with speed & forcible indeauour.

They haue their slacknesse and fainting.

Also in stedfastnes and finishing his enterprises.

They haue their backwardnes, and disuantage.

17 Howe is hee iust and righteous?

17 How are they vnrightheous?

His righteounesse standeth in esteeming right and due.

They mislike the right, and fauour the wrong.

Also in vpholding the same: by appointinge to all thinges their worke and dutie.

They leade others vnto wickednes.

Also in takinge accomtes of their workes and duties.

They suffer and lette them alone therein.

18 Howe



# Definitions.

# Divisions.

The counsaile of God. His due working. His Justice.

14. His devising, and serching out of things, is his counsaile from euerlasting, how all things shall be and fall out.

His iudginge and marking, is his counsaile of all things present how they are.

His remembrance, as we vnderstand it, is his aduising or counsaile of things which are past, as it were, by occasion of things present, though nothing is occasioned to God.

His counting, or reckoning, is a whole and full aduising of things passed: because he will take accounts of them.

His foresight is his counsaile, whereby he is aduised of all things comming.

His Purpose and Predestination, is his counsaile, whereby he is leded how all things shall be.

Devising.

Marking.

Remembrance.

Counting.

Foresight.

Purpose and Predestination.

For Aduising look after in the wisdom of man.

16 His manner of working, is the right vse of his knowledge, in applyinge the same vnto practise.

His readines is his perfect manner of preparing all things, which may further his workes.

His order is his perfect manner of setting and compassing the worke it selfe.

His speed is his hastning to dispatch the worke.

His force is the endeour, whereby the worke wanteth no strength to bring it to passe.

His Stedfastnes and finishing, is the continuance of his enterprise without fayling or letting tyll it be done.

Manner of working

By preparation.

By in-

Readines.

Order.

Dispatching the worke in hande.

Stedfastnes therein.

Speede. Forceableness.

Finishing.

17 His Iustice and righteousness is his holines, in the right ruling and governing of all things.

His Esteeming of right is that point of Iustice, whereby he is pleased therewith, and displeased with the contrarie.

Iustice

Esteeming right.

In esteeming right.

Appointing due.

Right.

Displeasing right.

Pleased with right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

Displeased with contrarie.

Right.

# *The state of Christians.      The state of Heathen.*

*The estimation, appointing, and taking accounts of dueties. Mistaking right. Misleading & suffering sinne.*

**18** Howe doeth he esteeme of  
right and due?

He is zealous and iealous for equitie  
and innocencie.

Hee loueth those and reioyceeth ouer  
them which do right and dutie.

He hateth al banitie and wickednes,  
and is angrie therewith.

**19** Howe doeth he appoint vnto  
all th eir worke and dutie?

He hath geuen vnto all things power  
and meanes to obey and serue him, if  
they had kept it.

He teacheth vs his will and worde.

He directeth vs by his example and  
guiding.

**20** How doeth he take accounts?

He watcheth vs himselfe, and by his  
Angels and messengers.

He examinaeth, and trieth vs by his  
word and our consciences, and by out-  
ward affliction.

He recompenceth euertie one accor-  
ding to his workes.

**18** Howe doo they mislike right and  
due?

They make light therof.

They loath it and take greefe therat.

They rest and please them selues in  
euill and wrong.

**19** How do they mislead?

They leaue them in their weakenes,  
or peruert their gifts.

They geue them vp to their igno-  
rance, or deceaue and beguile them.

They forsake the vntoward, or make  
them more alike.

**20** How do they suffer, and let alone  
in their wickednes?

They hyde wickednes, and shift it a-  
way, and seeke occasions of euill.

They ouerslip wickednes, and passe  
by the same.

Thei flatter and excuse them in their  
sinne.

# Definitions.

# Diuisions.

The estimation, appointing, and taking accountes of dueties.

18 His zeale and ieaiousie, is his estimation of right and duetie, for the worthines thereof: whereby he is saide, as it were, prouoked to hasten the same, and maketh it sure with all straightnesse and watchfulnessse.

Zeale.

His Loue & Ioy is his high estimation of any in their goodnes, whereby he yeeldeth him self to them in one mutuall happines, and taketh them as precious and deare, which haue so sought his name and his glorie.

Loue.

His wrath & hatred is his troubled disliking of wickednes in anie, for the contrarietie thereof to his holines, prouoking him to pursue them as accursed, and so set him self whole against the as hateful vnto him.

Wrath and hatred.

19 His appointing of dueties is that part of his gouernement, or that worke of his Iustice, whereby all haue their office and charge at his handes.

Appointing dueties.

Giving power.

Directing the same

By teaching.

By example.

& moderating.

His teaching is, whereby hee reuealeth and maketh knowne his will.

Teaching.

His Moderating is a worke of his gouernement, vsing the obedience of his creatures in following him, to put in practise, a duetie or office appointed vnto the.

Moderating.

20 His taking of accountes, is a worke of his gouernement, whereby he reckoneth with all things, howe they execute his will.

Taking accountes

In knowing

right and due.

In recompensing.

By ouer-  
ching.

By exami-  
ning.

His watching is this continuall mindinge of all his creatures, whereby he marketh their obedience and seruice.

Watching.

His examining and trying is his forceable taking of accountes, whereby he maketh knowne that whiche anie would hyde.

Examining.

His recompensing is a worke of his Iustice, whereby euerie thing, as it sheweth forth his glorie, so it hath the name and the vse thereof, in good or euill.

Recompensing.



# *The state of Christians. The Antichristian state.*

*The goodnes of God, and our redemption.*

21 *Hitherto of the Iustice of God.*  
what say you of his grace & goodnes  
His goodnes is in preseruing & blessing his creatures, & especially man: both in his firste estate, wherein he was made after the image & likeness of God: And in restoring him againe being fallen away from his state.

22 How doth he maintaine and blesse things in their state?  
He giueth to al their natures.  
Also their glorie and excellencie.

Also all outward furniture needfull vnto them.

23 What say you of the restoring of man being fallen away from his state by the sinne of Adam?  
God hath prouided the meanes of salvation.  
First, in his secrete counsaile.  
Secondly, in his readines to helpe vs.  
Thirdly, in the shew of his helpe.

24 What is his secret counsell?  
He knoweth oure miseries and wantes.

He mindeth and counteth them.

He foreseeth & purpoiseth what helpe we shall haue.

*The Curse by false goddes and Antichrist.*

*Hitherto of the vnrighteousnes of Heathen gods.*

21 What say you of their cursednes and harming?

They are a present mischeefe.

They faile most, when they should cheeflie helpe.

22 How are they a present mischief?  
The course of nature is corrupted & chaunged by them.

All things are defiled and stained.

All come to marring and spoile.

That we may apply this vnto Antichrist:  
23 How hath he most failed vs, when he seemed to helpe vs?

Antichrist hath euer an euill minde to the church of God.

He is alwaies vntoward and vnfit to helpe it.

He is a plague and destroyer thereof.

24 Who is an Antichrist by his euill mind to the church of God?

The wilfull hyders of the woes of the church, & blind to see the grosse corruptions thereof.

They that forget & ouerslip the same but watch to vphold their traditions.

They which haue wicked deuises against it.

# Definitions.

# Diuisions.

The goodnes of God and our redemption.

21 His goodnes is his holines in doing good; and increasing his blessings towards his creatures, more then the goodnes which is in them deserueth.

his goodnes

In maintayning things in their state.  
In restoring them being fallen.

His preservation or sauing of things is, a worcke of his goodnes, whereby he keepeth all his creatures, in their state of excellencie and difference of kinde, by continuance of his blessing vpon them.

Preseruation.

In themselves by their natures, and glorie.  
By outwarde furniture.

22 The natures of things, is the proper ablenesse which euerie thing hath, to kepe it selfe in his perfect kinde.

Natures of things.

In the working and powers  
By life & quickning.  
Without life.  
In the outwarde making.

Their glorie and excellencie, is the gifte which they haue to shew forth the glorie of their Creator.

Glorie and excellencie.

Their outward furniture, is the prouision and stoare of outwarde helps and furtherances of their welfare.

Outwarde furniture.

23 The image of God in man, was the greatest shew of his excellencie in man: whereby he resembled his God most liuely in a wonderfull happines.

The Image of God in man.

His restoring and sauing of man being fallen away, was the work of his wonderful goodnes, whereby he did remedie our miserable estate, and brought vs againe vn-to happines.

Our redemption by

The causes & preparation of helpe.

The shew of his help,

The counsell of God.

His readines thereon.

In his promises.

In keeping the same.

Sending his Sonne.  
Sauing vs by him.

24 His counsaile.  
His knowledge.  
His mindfulness.  
His foresight and purpose. &c.  
His readines.

were before defined, but here we haue them applied vnto our redemption.

# The state of Christians. The Antichristian state.

The meanes of our redemption. The Manhood of Christ

Damnation by Antichrist.

25 Howe is the Lorde readie to helpe vs?

He is full of mercie and compassion.

He loneth his people & desireth their welfare.

He is zealous and iealous for them.

26 Howe doeth hee shewe his helpe?

He hath giuen his promises to helpe. He is faithfull of his promise in sending his Sonne into the worlde for our redemption.

He hath redeemed and saued vs, by his sonne Christ Iesus.

27 Howe did he sende his Sonne into the worlde?

He being God became also man, and tooke our nature vpon him, sinne onely excepted.

Hee was conceived of the holpe Ghoste.

Hee was borne of the Virgine Marie.

25 Who be Antichristes by ther towardnes and fines to destroye?

They which are fierce, and cruel in a false church gouernement.

They which loath the righteous, and are at reste in their absence.

They which pursue & put fro them the righteous as being their plague.

26 Who be Antichrists by the plague and destruction which they bring vnto soules?

They which haue professed and vowed it by their calling and state.

They which hold the same course of profession, and begin the mischief.

They whiche make the destruction and hauocke.

27 How doo all Antichristes holde their course and profession to begin the mischief?

They take on them the name and callings of shepheards in the churh, but haue no message.

They are bred from beneath in the bottomles pitte, Reuel. 9.

They breake forth as Locustes, out of the smoke of the pit.



# Definitions.

# Diuisions.

The goodnes of God and our redemption.

25 His mercie and compassion, is as it were, a troubled disliking of our miseries, as if they were his owne.

His mercie.

His loue was defined before.

Likewise his zeale and ielousie.

26 The promises are the Ioyfull shewe and teaching by messag, speache, and writing of his purpose to remedie our miseries.

Promises.

The sending of his Sonne into the worlde, was the office and charge whiche hee gaue him, to worke our saluation, by taking our Manhoode vnto his Godhead.

The sending of his Sonne

By his office & message as before.

Of the spirit begetting.

By generation which was

Of the seeds of the Virgin made, a quickning spirit, & yet a holy soule & bodie.

27 The Manhoode of Christ, was the making of him a reasonable, liuing man, so that in fashion, nature & quality, he was like one of vs, sinne onely excepted.

The Manhoode.

His conceauing by the holy Ghost in the wombe of the Virgine, was the working of the holy ghost in the wombe of the Virgine, without carnall copulation with manne, where by the seeds of her bodie, became a liuing man, hauing both soule and bodie.

The conception.

His conception was without sinne, because the cursed seede was sanctified by the spirit, so that it could no more sinne, yet must it needs abyde the curse and punishment of sinne. For the bodie sinneth not but by the soule. Nowe his soule was holie, and therefore also his bodie was holy, though it was of the seeds of the Virgin.

His birth was the bringing forth of the liuing seede into the worlde, being perfect man, and yet without sinne.

The birth

28 How

# The state of Christians. The Antichristian state.

Our redemption. The sufferings of Christ. His wisdom.

Damnation by Antichrist.

28 How hath Christ redeemed

vs?

He suffered our miseries for vs.

He overcame and tooke away our miseries.

He restored happines vnto vs.

29 How did he suffer our miseries?

Because he was man, he did also absteine the wrath and dreadfull curse of God, which was due vnto man.

He suffered death, and the tormentes of hell for vs.

He suffered also in his members, which are his people and church.

30 Howe hath he overcome our miseries, and taken them away?

By his righteousnesse, hee overcame sinne, the cause of our miserie, & tooke it away.

Also by his death and tormentes, hee overcame and tooke away the wrath of God, and the debte of the Lawe.

Also by his rylling againe, hee overcame the miserie and curse it selfe.

28 How do Antichristes destroy, and vndo the people?

They first will be sure of their outward welfare, and maintenance by the people.

Then they vpholde or bring in one spiritual plague or other, which peruerteth all.

They weare, & spend away the whole spiritual welfare of the church.

29 How are they sure of their welfare first?

They get the fauour of some patrone or Byshop, or worldly man.

They get the graunt of some benefice or stipend, without planting the church.

They liue in idolietie, hauing ease and fauour of men.

30 Howe doo they vpholde, or bringe in one or other spiritual plague?

By some open wickednes, or false doctrine, they ouerthrow the grounds of religion, and the gouernment of the church.

They make the selues, and their followers guiltie of the breache of the whole lawe, by perverting the chiefe lawes: and so procure the wrath of God against them.

The curse of God doth light vpon their labours: so that their shame & plague appeareth.

# Definitions.

# Divisions.

Our redemption. The sufferings of Christ. His willorie.

18 The sufferings of Christ, is the service and yeelding vp of his bodie and soule, to feele and indure in them both the extremitie of all miseries for our cause.

His sufferings. } Of the cause of miserie. } The burden of our sinne.  
 } Of the miserie it selfe. } The wrath of God.

19 His suffering of the wrath of God, and the burthen of our sinnes, was his forsaking for a time, as unworthie of the fauour and blessing of God, being accursed and a castaway.

His suffering of the wrath of God and burden of sinne.

20 His ouercomming was the worke of his patience, whereby he gotte his whole purpose in discharging al things wherewith man might be charged, and in taking away all thinges, which hindered our happines.

His ouercome. } Of the cause of miserie. } Since by his righteousness.  
 } Of the miserie it selfe by rising againe from death. } Wrath of God his tormentes.

His ouercomming of sinne, was his taking away of the guiltines thereof.

Overcomming sinne.

His ouercomming of the wrath of God was the appeasing of his anger, and satisfying of his iustice, by induring the curse thereof.

Overcomming of the wrath of God.



# *The state of Christians. The Antichristian state.*

*The causes and meanes of happines.*

*The causes leading to damnation.*

31. How hath he restored happines?

He hath him selfe obtained the loue of God by his iustification.

He hath obtained his owne happines by ascending vp into heauen.

He hath also obtained the like for vs, by his mediation.

32. How hath he gotten happines for vs?

He hath gotten the causes of our happines which are in god.

Also the meanes of our happines, as proceeding from God.

Also he hath gotten the inioying of the happines it selfe.

33. What be the causes of our happines in God?

His chusing, and predestinating of vs vnto this happines.

His mercie.

His loue towards vs.

34. What be the meanes of our happines from God?

Our calling & leading vnto this happines.

Our obedience thereto in mortifying our selues.

Our rasing and quickning againe.

31. How doo they weare and spende awaye the whole spirituall welfare of their flockes?

The people are vnder them whom God hateth.

Also vnder them whome God curseth.

Also they are made like vnto them by obeying and following them.

32. How doo they make the people cursed like to them selues?

They ar altogether brought into the displeasure and disliking of God.

They are left helple & without the meanes of saluation.

All woe and miserie waiteth vpon them.

33. How are they brought into this displeasure of God?

They shewe them selues appointed and iudged vnto damnation.

Also that perfectly they are vnder the fierce wrath of god & his bitter curse. And that God hateth & loatheth the.

34. How are they left helple, & without the meanes of saluation?

They are called away, and misled to destruction without any hope of help.

They are desperatly hardened.

They are most fearfully discouraged and troubled, when their euill state appeareth.

# Definitions.

# Diuisions.

The causes and meanes of happines.

31 His restoring of happines was his work of redemption, whereby the meanes is offered to all men for to be saued.

His restoring of goodnes.

By getting it himselfe as the

Love of God by his Iustification.

The happines it self by his ascension

By getting it for vs.

His Iustification was the perfect fulfilling of the will of GOD, accepted of him by pronouncing his innocencie.

Iustification.

The Happines which he got, is the perfect sufficiency or most blessed state which he hath in God, or it is the blessing of God vpon him, whereby he wanteth nothing, nor hath neede of anie thing else to better his state.

Happines.

32 The causes of our happines in God, is the secreate sufficiency which he hath in him self to saue mankind.

Christ hath gotten

The causes of happines for vs

In God.

The meanes from God.

The happines it selfe.

The causes in God

His Counsaile

In electing.

In predestinating.

His readines thereon, as before.

33 His Electing or chusing is his free consent or will in his eternall counsell, to saue vs for his names sake, without anie desert of oures, to make knowne his exceeding great mercies.

Election.

His Predestinating of vs, is his full consent or counsaile, whereby he is felled to saue those whom he hath chosen, and after that manner vvhich pleaseth and liketh him.

Predestination.

34 The meanes of our Happines from God, is the helpe vvhich hee giueth vs in our selues, and among our selues.

Meanes of happines from God

Calling.

Obedience thereto.

His calling of vs, is his vving of all meanes and occasions, to moue vs to the seeking of saluatio in Christ. His calling of vs in truth, is vhen the meanes which moue vs to seeke vnto Christ, are cleare to the consciences, without the outward signes thereof.

Calling.

C

35 What

# The state of Christians. The Antichristian state.

The calling, Planting, and Couenaunt of the Church. Misleading. Supplanting. A false couenaunt.

35 What is our calling and leading vnto this happines?

In the new Testament our calling is in plainer maner as by the first planting and gathering of the church vnder one kinde of gouernement.

Also by a further <sup>building</sup> ~~planting~~ of the church according to that gouernement.

But in the olde Testament, our calling was by shadowes and ceremonies, as among the Iewes.

36 Howe must the church be first planted and gathered vnder one kinde of gouernement?

First by a couenant and condiction, made on Gods behalfe.

Secondlie by a couenant and condiction made on our behalfe.

Thirdlie by vsing the sacrament of Baptisme to seale those condicions; and couenantes.

37 What is the couenant, or condiction on Gods behalfe?

His promise to be our God and saviour, if we forsake not his gouernement by disobedience.

Also his promise to be the God of our seede, while we are his people.

Also the gifte of his spirit to his children as an inward calling and furtherance of godlines.

35 How doo Antichristes call a way and misleade the people?

Some are Antichristes, which professing the newe Testament, peruert the same: as they which supplant & ouerthrowe the good state and gouernement of the church.

Whiche also establishe their false church and gouernement in steade thereof.

And some are Antichristes, by perverting the olde Testament: as the Iewes, which holde still the shadowes and ceremonies of the olde lawe, & denie Christ to be come in the fleshe.

36 Howe doo they supplant, and ouerthrowe the good state and gouernement of the church?

They wrest and mocke the Lords couenant, as if he offered the grace. The people doo yoake and binde away them selues by their couenant, from the Lord and his grace.

They make their Baptisme a pledge, and seale of gracelesnes & mischeefe.

37 How doo they wrest and mocke the Lords couenants?

By a blasphemous abusing of the name and promises of God; they make the selues their Gods, by holding the bondslaves to ther gouernement.

Also they holde their children and seede in like bondage. Also they intagle the with a spirit of error & continual misgeuig fro good.



# Definitions.

# Divisions.

The calling, Planting, and Covenant of the Church.

35 The new Testament which is called the Gospell or glad tidings, is a joyfull and plaine declaring and teaching by a due message of the remedie of our miseries thorowe Christe our Redeemer, who is come in the fleshe; a Saviour vnto those which worthelie receyue this message, and hath fulfilled the ould ceremonies.

Our calling in plainer manner, is when the meanes, which require vs to seeke Christ, are cleare to the conscience, without the outward shadowes and ceremonies thereof.

The Church planted or gathered, is a compaignie or number of Christians or beleaguers, which by a willing covenant made with their God, are vnder the government of god and Christ, and keepe his lawes in one holie communion: because Christ hath redeemed them vnto holines & happines for ever, from which they were fallen by the sinne of Adam.

The Church government, is the Lordshipp of Christ in the communion of his offices: whereby his people obey to his will, and haue mutual vse of their graces and callings, to further their godlines and welfare.

The new Testament

Our calling in plainer manner.

The church planted or gathered.

The church government.

By the first planting & gathering of the church vnder one government By a further building according to the governments

In the olde Testament more darkelie.

The first planting & gathering of the Church.

36 The covenant on Gods behalf is, his agreement or partaking of condition with vs that if we keepe his lawes, not forsaking his government, hee will take vs for his people, & bleesse vs accordingly.

By the covenant,

By the Sacrament thereof.

The covenant on Gods behalf.

On Gods behalf.

On our behalf.

His promise.

37 His promise to his church, is his sure covenant, remembered, taught, and held by the church, and the seede thereof: whereby it once hath assurance of saluation in Christ.

His promise.

The spirit of God in vs.

To the Church.

To the seede thereof.

The spirit of God in vs, is an inward working of the holy Ghost in our hartes, stirring and drawing vs to take Christe for our Saviour, and preparing and strengthening vs into all goodnes.

# The state of Christians. The Antichristian state.

Our covenant with God. Our baptizing.

A false covenant, and false baptisme.

38 What is the couenant or condition on our behalfe?

We must offer and geue by our selues to be of the church and people of God.

We must likewise offer and geue by our children and others, being vnder age, if they be of our householde and we haue full power ouer them.

We must make profession, that we are his people, by submitting our selues to his lawes and gouernement.

39 How must Baptisme be vsed, as a seale of this couenant?

They must be duellie presented, and offered to God and the church, which are to be Baptised.

They must be duellie receiued vnto grace and fellowship.

40 How must they be presented and offered?

The children of the faithfull, though they be infantes are to be offered to God and the church, that they may be Baptised.

Also those infantes or children which are of the householde of the faithfull, and vnder their full power.

Also all of discretion which are not baptised, if they holde the Christian profession, and shewe forth the same.

38 Howe doo the people make and binde awaye them selues from the Lords and his grace?

They cutt of and keepe awaye them selues from the true church, to be amonge the wicked.

They geue vp them selues & others to be of their popishe parishes, and fellowshipe.

They beare the image and markes of Antichristian people, by obeying and keeping the lawes of Antichrist.

39 How do they make Baptisme a pledge and seale of gracelesnes & mischiefes?

They are brought to bee baptised vnto Antichrist, and his popish parishes.

Then also in stead of due receauing, there is a gracelesse forcing, and rauening of them vnto damnation.

40 How are they geuen vp vnto popish parishes?

The children of the wicked and vnfaithfull, are offered by godfathers and godmothers, and brought to their parishes.

The parentes and gouernours haue no authoritie to present them.

They hold not the christian profession, nor shewe forth the same.

## Definitions.

## Distinctions.

Our covenant with God.

Our baptizing.

38 The covenant on our behalfe, is our agreement and partaking of conditions with God, That he shalbe our God so long as wee keepe vnder his gouernement, and obey his lawes, and no longer.

The covenant on our behalf

In offering & giving up to be of the Church.  
In professing & leading a Christian life.

Our selves.

Our children and seede.

The giving vp of our selves and our seede to be of the church, is a duefulness in seeking holines and happines by Christe, in his Church, which onely we haue, by a covenant to be vnder his gouernement in the Church, and by obeying thereto.

Offering and giving up to be of the Church.

Our profession and submission to his lawes & gouernement, is the keeping of our covenant, by leading a godly and Christian life.

Professing and submitting to the Church gouernement.

39 Baptisme is a Sacrament or marke of the outwarde church, sealing vnto vs by the washing of our bodies in water, and the word accordingly preached, our suffering with Christ to die vnto sinne by repentance, and our rising with him to liue vnto righteousnes, and also sealing our calling, profession, and happines gotten by our faith in the victorie of the same Iesus Christ.

The use of Baptisme is,

By due presenting and offering of the parties to be baptised.

By due receyuing of them vnto grace and fellowship.

40 Presenting and offering of persons to be baptised, is a duefulness in the parentes and gouernours which offer, or in the parties which offer themselves, whereby they seeke their salvation by ioyning with the church in one christian communion.

Presenting and offering

By the gouernours,

As parents and Rulers which offer their children, or them of their householde.

By the parties themselves, having discretion.

The due receyuing vnto grace and fellowship is a duefulness of the Church in partaking with those in one Christian communion, which are meete for the same.

Due receyuing

By due preaching of the worde.

By tight applying of the signe thereto.

41 Howe



# The state of Christians. The Antichristian state.

*Duerceyning and baptising into the Church.*

*Popishe baptisme.*

41 How must they be receaued vnto grace and fellowshipe?

The worde must be duely preached in an holie assemble.

The signe of Sacrament must be applied thereto.

42 How must the word be preached?

The preacher being called and meete thereto, must shewe the redemption of christians by Christ, and the promises receaued by faith as before.

Also they must shewe the right vse of that redemption, in suffering with Christ to dye vnto sinne by repētance. Also the raising and quickning again vpon repentance.

43 How must the signe be applied thereto?

The bodies of the parties baptised, must be washed w water, or sprinkled or dipped, in the name of the Father, and of y Sonne, and of the holy Ghost, vnto the forgeuenes of sinnes, and dying thereto in one death and buriall with Christ.

The preacher must promounce the to be baptised into y bodie and gouernement of Christ, to be taught & to professe his lawes, that by his mediatio & victorie, they might rise againe with him vnto holines & happines for euer.

The church must geue thanks for the partie baptised, and praye for his further instruction, and traininge vnto saluation.

41 What is their gracelesse forcing and rauening of them?

A lawe doth binde the preist and people to a popish reading, or to a dead & frutelesse forme of wordes.

The signe is made a superstitious trifling & colouring of abominations.

42 What is their dead reading or frutelesse forme of teaching?

A blind guide or priestlie Preacher, by a shewe of reading or telling a redemption by Christ, doth snare the with the abominations of Antichrist. They lead them to a desperate hardning, by the wicked guiding of their parishes or charges.

They are vtterlye withdrawne from goodnes to sett them selues on mischief and wickednes.

43 How is the signe made a superstitious trifle?

They blasphemously abuse the name of god in baptising the, wherby they further come vnder the fierce wrath of god & his bitter curse, to be more desperatlie hardened in their sinnes. They are pronounced to be baptised into their wicked fellowship and gouernment, to be taught & to professe with some lawes of Christ, the lawes of antichrist especially, & to be set on mischief, and left helpless therein. The parish with a false worship and idoll seruice geue thanks, and pray vnto God as to an idoll: wherby there is a further increase of wickednes & miserie to the partie baptised.

## Definitions.

## Diuisions.

---

*Duerecruyng and baptising into the Church.*

---

41 By preaching the worde of Baptisme, we vnderstande not the blinde reading, or fruitles prating thereof at random, but a due teaching by lawfull messengers, of our redemption, mortifying, and raising with Christ,

The word of Baptisme preached, as

Of our whole redemption, and the promises to the Church.

Of taking use thereof { By mortifying, By raising.

---

42 Our redemption is defined before.

*Our sufferings and raising do followe after to be handled.*

---

43 Baptising in the name of God, is a due applying of the signe of washing or sprinkling to the worde duely preached, by him which is knowne to be sent of God.

Baptising in the name of God.

Baptising into the bodie and gouernement of Christ, is when the parties Baptised are receyued vnto grace and fellowshippe, by partaking with the church in one Christian communion.

Baptising into the bodie and gouernement of Christ.

*Thanks giuing and Prayer doo followe after to be spoken of: here they be mencioned by occasion.*

**D** 44 Hitherto

# The state of Christians. The Antichristian state.

The graces and offices in Christ: and first his priesthood.

The offices of Antichrist: & first his priesthood.

Hitherto of the first gathering and planting of the Church.

Hitherto of supplanting of the true Church.

44 How must it be further builded, accordinge vnto church gouernement?

First by communion of the graces & offices in the head of y<sup>e</sup> church, which is Christ.

Secondly, by communion of the graces and offices in the bodie, which is the church of Christ.

Thirdly, by vsing the Sacrament of the Lords supper, as a seale of this communion.

45 Howe hath the church the communion of those graces & offices, which are in Christ?

It hath the vse of his priesthoode: because he is the high Priest thereof.

Also of his prophetic: because he is the Prophet thereof.

Also of his kingdome and gouernement: because he is the kynge and Lord thereof.

46 What vse hath the church of his priesthoode?

Whereby he is our mediatour, and we present and offer vppre our prayers in his name; because by his intreatie, our sinnes are forgiven.

Also he is our iustification, because by his atonement we are iustified.

Also he is our sanctification, because we partake thvnto vs his holines and spirituall graces.

44 How do they establish their false church & gouernment in stead thereof?

They are first vnder one chiefe Antichrist the Pope, or vnder other Antichrists, which resemble him: or sprang vp of him, and receaue their image and markes.

They draw corruptions, and partake wickednes one with an other, in one common plague.

They make their supper of communion, a pledge & seale of their wretched confusion.

45 How are they vnder some one chiefe Antichrist, and receaue his image and markes?

They put religion, & holines in their fellowship vnder his abominations, and so he is their priest.

They follow his lawes and ordinances: and so he is their prophet.

They hould his gouernment, and so he is their kinge.

46 How is Antichrist their priest?

A vile person presenteth their prayers to God, as a spokesman for them and pronounceth absolutio of their sinns: and that by stinting and limiting in popish wise.

Also hee tolerateth, and dispenseth with wickednes, to iustifie iniquitie.

Also by a vaine hallowing and blessing them selues vnder him, they draw and increase their corruption and filthines by him.



# Definitions.

# Diuisions.

*The graces and offices in Christ: and first his priesthood.*

44 The communion of graces, is a mutuall vsing of friendshipp and callings, to pleasure and be pleased in all christian charitie.

Communion of graces { In the Head & highest, as in Christe, by His Priesthood  
In the body which is the church, His rule.

Christ is the Sonne of God, made by his Father the Heade and Lorde of the Church, because he hath anoynted and filled him with his Spirit, and hath giuen him an office and charge, and the fulnes of all graces to worke our saluation.

Christ.

Antichrist is the childe of the Dewill, filled with the spirit of delusion and hypocrisie, who hath an viurped office ouer false christians, named the church of God, and by the strength of his lawes, gouernement, and superstitious ceremonies, doth ouerthrowe their redemption by Christ.

Antichrist.

45 The Priesthoode of Christ is his office of mediation and seruice in the church, for attonement and sanctification, whereby all sinne and vncleannes is taken away.

Priesthood of Christ { In making attonement By forgiveness of sinnes  
In sanctifying vs. By iustification.

The Priesthoode of Antichrist is his office of tolerating and dispensing with wickednes, that it may remaine, and agreement might be made betweene Christ and Belial.

Priesthoode of Antichrist.

46 His Mediation is a duerie of his Priestlie office, in seeking and getting the helpe & blessing of God towards vs, by the fauor of God towards him: and therefore he complaineth & intreateth for vs, as belonging vnto him.

Mediation of Christ.

The forgiveness of sinnes is the mercifull graunt of God to the prayer of Christ, that the sinnes of his, for whom he answered in righteousness, might be taken away.

Forgiveness of sinnes.

Our Iustification, is the full discharge of all duties wherewith the lawe charged vs, which deliuereth vs from the guiltines of sinne, by the righteousness of Christ.

Iustification.

Our Sanctification is the partaking of the holines & spiriual graces of Christ Iesus, whereby we serue God in newnesse of spirite.

Sanctification.

# *The state of Christians. The Antichristian state.*

*The Prophecie, & kingly office of Christ.*

*The Prophecie, & kingdom of Antichrist.*

47 What vse hath the church of his prophecie?

He him selfe hath taught vs, and geuen vs his lawes.

He preacheth vnto vs by his worde & message in the mouthes of his messengers.

He appoynteth to euerie one their callinges and dueties.

48 What vse hath the church of his kingly office?

By that he executeth his lawes:

First, by overseeing and tryng out wickednes.

Also by private or open rebuke, of private or open offenders.

Also by separation of the wilfull, or more greuous offenders.

47 How is Antichrist then prophet?

He geueth them lawes and iniunctions, which they receaue.

He sendeth his hirelings to preach and vphoulde, with some lawes of Christ, his owne lawes especially.

He misleadeth euerie one to his mischeuous busines.

48 How is Antichrist then king?

He forceth his religiō by ciuil power, or by binding their consciences: whereby he hideth & shifteth away their guiltines, which the word doth bewray.

His officers chide and braule to increase their power & riches by those which offend them.

They excommunicate some frō their churches, to communicate damnation more surely to those, which are in their churches.

## Definitions.

## Divisions.

**The Prophecie, and kingly office of Christ.**

47 The Prophecie of Christ is his office of teaching and giuing lawes to his people, whereby he vseth their obedience to learne and know the same.

His preaching by his seruantes, is the message he giueth to those whom he sendeth, to vse the obedience of his people in learning, that they might knowe his lawes and his will.

His appointing and moderating, is whereby all haue their office and charge at his handes.

The prophetic of Antichrist, is his office of teaching and giuing lawes to his people, whereby he abuseth their obedience to holde and learne with some lawes of Christ his owne lawes especiallye.

Prophecie  
of Christ.

{ In teaching { By him selfe.  
                  {         { By his messengers

{ In directing { By example.  
                  {         { By charging.

### His message.

### His appointing of duetters

### Prophecie of Antichrist.

48 The kingdome of Christ, is his office of gouernement, whereby he vseth the obedience of his people to keepe his lawes & commaundements, to their saluation and welfare.

The kingdom of Antichrist, is his gouernmēt, confirmed by the ciuill Magistrate, whereby he abuseth the obedience of the people, to keepe his euill lawes and customes to their own damnation.

The ouerſeing and trying out of wickednes,  
is his forceable taking of accountes, by the  
watch in his church, and the skāning of things  
by his worde, whereby he maketh known that  
which anie would hyde.

Rebuke, is a pronouncing of the knowne wickednes of anie with condemning the same in the hearing of the offender only if his fault be priuate, or of witneses, if he be wilfull therein, & openlie iustifie it, or of the church if he yet bee more wilfull, or else if his faulte be open in the preface and hearing of those whiche see his fault, or if he be wilfull, before the church, whereby he may be ashamed and others feare.

Separatiō of the open wilfull, or greivous offenders, is a dutifulnes of the church in withholding from them the christian communion and fellowship, by pronouncing and shewing the couenaunt of christian cōmunion to be broken by their greivous wickednes, and that with mourning, fasting, and prayer for them, & denouncing Gods iudgements against them.

Kingdome  
of Christ  
by { Overseeing and trying out wic-  
kednes. } Rebuke.  
{ Recompence } Separation.

**Kingdome of Antichrist.**

Overseeing and trying out of Wickednes by Christ

### Church rebuke.

### Separation from the Church.



# The state of Christians. The Antichristian state.

Graces and offices vnder Christ.

Antichristian officers, with their corruptions.

49 What vse hath the church of the graces and offices vnder Christ?

It hath those which haue office of teaching and guiding.

Also those which haue office of cherishing and releuing the afflicted & poore.

Also it hath the graces of all the brethren and people to doo good withall.

50 Who haue the grace & office of teaching and guiding?

Some haue this charge and office together, which can not be sundred.

Some haue their seueral charge ouer manie churches.

Some haue charge but in one church onlie.

51 How haue some their charge and office together?

There be Synodes or the meetings of sundrie churches: which are when the weaker churches seeke helpe of the stronger, for deciding or redressing of matters: or else the stronger looke to them for redresse.

There is also prophetic, or meetings for the vse of euery mans gift, in talk or reasoning, or exhortation and doctrine.

There is the Eldershippe, or meetings of the most forward and wise, for lookinge to matters.

49 What is the common plague, in drawing corruptions, and partaking wickednes together vnder Antichrist?

Some haue office of deceauing, and misleading the people.

Some of prouiding for the belly and kitchen.

All the company do partake, & further wickednes, in a false worship & vngodly behauiour.

50 Who haue the office of deceauing and misleading the people?

Some haue their authoritie, & power of rauening, ioined together and participate.

Likewise some haue their seueral power, to rauene manie churches.

Also some are tied to particular churches.

51 Howe haue they their Antichristian authoritie ioyned & partaking?

They haue their popishe Synodes, & counsellors, and conuocations, &c.

They haue their prophecies, common places, collegies, &c: for the abuse of mens guiltes, by triflinges and flatterings, in ioynings and charginges in popishe wise.

They haue their spirituall courts, churchwardens sydemens, &c.

## Definitions.

## Diuisions.

Graces and offices vnder Christ: and the sortes of them.

49 The office of teaching and guiding, is a charge or message committed by God vnto those which haue grace and giftes for the same, and thereto are tried and duellie receyued of the people, to vse their obedience in learning and keeping the lawes of God.

Offices of teaching and guiding.

Participate.

Seuerall.

50 The offices or charges participate and ioyned, are, whiche haue their execution and gouernement, with consent and counsell of diuers, in the same office and charge.

Offices participate.

With manie, as

With few, as

Synodes.

Prophecies.

Eldershippe.

51 A Synode is a Ioyning or partaking of the authoritie of manie Churches mette together in peace, for redresse and deciding of matters, which can not wel be otherwise taken vp.

Synodes.

Prophecie is a ioyning or partaking of the office of manie Teachers in peaceable manner, both for iudgement and tryall, and also for the vse of euerie mannes gifte, in talke, reasoning, exhortation, or doctrine.

Prophecies.

Eldership is a Ioyning or partaking of the authoritie of Elders, or forwardest and wysest in a peaceable meeting, for redressing and deciding of matters in particular Churches, and for counsaile therein.

Eldership.

# The state of Christians. The Antichristian state.

*Apostles. Prophets. Euang. Pastors. Teach. &c.*

*Popish Commis. Legates. Byshopes &c.*

52 Who haue their seuerall charge ouer many churches?

Apostles had charge ouer many churches.

Likewise Prophetes which had their reuelations or visions.

Likewise helpers vnto these, as Euangelistes, and companions of their iournets.

52 Who haue their false charge ouer manie churhes?

High popishe Commissioners, and Legates, &c.

Archbishops, and Bishops, &c.

Also helpers vnto these, as Chauncelours, Commissaires, Sumners, &c. rousing and wandring Ministers.

53 Who haue their seuerall charge in one Church onely, to teache and guide the same?

The Pastour, or he which hath the guise of exhorting, and applying especiallye.

The Teacher, or he whiche hath the guise of teaching especially: and lesse guise of exhorting and applying.

They whiche helpe vnto them both in ouerseeing and counsailling, as the most forward or Elders.

53 Who haue their false charge ouer one church onlie, to deceaue and misleade it?

Priestes, Parsons, Vicars, Curats, and the rest of that rable, which are thrust vpon the flocke.

And helpers vnto these, as euerie Questman, and the Clerks, and Readers, and Singers, &c.

54 Who haue office of cherishing and releueing the afflicted and poore?

The Releueers or Deacons, which are to gather and bestowe the church liberalitie.

The Widowes, which are to praye for the church, with attendaunce to the sick and afflicted thereof.

54 Who be for the kitchin, and for feeding the bellie?

They haue their ciuil collections popishlie established.

Also, Ammers, Almsmen, Beade-houses, Mourners, Stewards, Cookes with all that rable.



# Definitions.

# Diuisions.

Apostles. Prophets. Euang. Pastors. Teachers. Elders. &c.

§ 2 An Apostle is a person hauing office and message from God, for the which he is meete, vnto all persons and churches, to shewe them their state of damnation for some notable want or wickednes, and to vse the obedience of all persons and churches whiche receyue him, to plante, reforme, and set order for auoyding that damnation.

Apo-  
stles.

A Prophet is a person hauing office and message from God, for the which hee is meete, to foretell of plagues or of blessings which GOD hath shewed to the Prophet, & to vse the obedience of all which receiue him, to plante, reforme, and set order for the auoyding of the plagues, and the obtaining of the blessings.

Pro-  
phets

Euangelistes are persons hauing office & message of God, for the which they are tried to be meete and thereto are chosen where the church is planted, or receiued by obedience, whe they plant the church, to helpe the Apostles or Prophets, either by preparing a way for them to do the more good, or by holding that way & course which the Apostles and Prophets appointe vnto them.

Euang-  
elists

Teaching  
and gui-  
ding many  
churches,

Chief la-  
borers

Apostles.

Prophets.

Helpers  
vnto the

Euangeli-  
stes.

Companions  
of their  
journeys.

§ 3 A Pastor is a person hauing office and message of God, for exhorting & mouing especially, and guiding accordinglie: for the which he is tried to be meete, & thereto is due-ly chosen by the church which calleth him, or receyued by obedience where he planteth the Church.

Pastor

A Teacher of doctrine is a person hauing office and message of God, for teaching especially and guiding accordinglie, with lesse gifte to exhort and applie, for the which he is tried to be meete, and thereto is due-ly chosen by the church which calleth him, or receyued by obedience, where he planteth the church.

Teacher

An Elder or more forward in gifte, is a person hauing office and message of God, for oversight and counsaile, and redressing thinges amisse, for the which he is tried, &c.

Single  
Elder.

Teaching  
and gui-  
ding in one  
church on-  
lie.

Chief la-  
borers.

Pastors.

Teachers.

Helpers vnto them, as  
the Elders.

§ 4 The Releuer is a person hauing office of God to provide, gather & bestowe the giftes and liberalitie of the church, as there is neede: to the which office he is tried and receyued as meete.

Releuers.

The Widowe is a person hauing office of god to pray for the church, & to visit and minister to those which are afflicted & distressed in the church, for the which she is tried and receyued as meete.

Widowes

Officers of  
outward  
provision.

Releuers.

Widowes.

# The state of Christians. The Antichristian state.

All Christians made Kinges, Priests, & Prophets.

All the wicked a common Plague.

55 How hath the church the vse of those graces, which al þ brethre & people haue to do good withal? Because euerie one of the church is made a Kinge, a Priest, and a Prophet vnder Christ, to vpholde and further the kingdom of God, & to breake and destroe the kingdome of Antichrist, and Satan.

56 Howe are we made Kinges? We must all watch one an other, and trie out all wickednes. We must priuatlie and openlie rebyke, the priuat and open offendours. We must also separate the wilful and more greenous offenders, and withdraw our selues frõ them, and gather the righteous together.

57 How are all Christians made Priestes vnder Christ?

They present and offer by prayers vnto God, for them selues & for others. They turne others from iniquitie, so that attonement is made in Christ vnto iustification. In them also and for them others are sanctified, by partaking the graces of Christ vnto them.

58 How are all Christians made prophetes vnder Christ?

They teach the lawes of Christ, and take and reason for the maintenaunce of them. They exhort, moue, and stirre by to the keeping of his lawes. They appoint, counsel, and tell one an other their duties.

59 Howe are the people of the euill churches a plague to them selues, by partaking wickednes one with an other?

Euery one is a captaine and ringleader to mischeefe.

Also a spirituall infection, and abomination.

Also a false & wretched deceauour.

56 Howe is euerie one a captaine and ringleader to mischeefe?

Thei all seek occasions of euill, and hunt for the bloud of the righteous.

They chide & brawle without shame both priuatlie and openlie.

They driue and chase from them the righteous, and loath their companie.

57 Howe are they a spirituall infection and abomination?

By a shewe of deuotion in their false worshipp & idol seruice, they make others like them in their wickednes. They tollerate & cherish wickednes, to iustifie the same.

In them also and by them others be accursed, by drawinge their corruptions.

58 How are they false and wretched deceauers?

They stand & reason for their lawes and traditions.

They incourage & strengthen one another, with flatterings & pleasinges. They misleade by their counsell and example, to their mischeeuous buisines.

# Definitions.

# Divisions.

All Christians made Kings, Priestes & Prophetes.

55 The kingdome of all Christians is their office of guiding and ruling with Christ, to subdue the wicked, and make one another obedient to Christ.

Their Priesthoode is their office of cleansing and redressing wickednes, whereby sinne and vncleannes is taken away from amongst them.

Their Prophetic is their office of iudging all thinges by the worde of God, whereby they increase in knowledge and wisdom among them selues.

The kinglie office of a Christian.

The Priesthoode of euery Christian.

Euery Christian a Prophet.

56

Looke question 46.

For watching & trying out wickednes.

For priuate and open rebuke.

For separation.

Kinglie office of all Christians

In watching and trying out wickednes.

In recom-  
pensing

Rebuke.

Separation.

57

Looke question 46.

For praying for others.

For Iustification.

For Sanctification.

Priesthood of all christians.

In attonement and appeasing

By prayer vnto forgiveness.

By Iustification.

In Sanctification.

58

Looke question 47. and 53.

For teaching.

For exhorting.

For appointing duties by counsell and telling.

Prophetic of all by

Teaching

Doctrine and general truth.

Exhortation.

Especial directing

By example.

By special telling & counsell.



# *The state of Christians. The Antichristian state.*

*The Lordes Supper. Preparation to receaue it. Ministration thereof.*

*Popish Communion.*

Hitherto of the communion of offices and graces in the Church.  
Nowe followeth the right vsing of the Lordes  
Supper, as a scale of this communion.

*Howe men should enter and take on them Church callings, and offices,  
and execute the same: Looke question 114.*

59 How must we vse the Sacrament of the Lords supper, as a scale of this communion?

There must be a due preparation to receaue the Lordes supper.

And a due ministration thereof.

60 What preparation must there be to receaue the Lords supper?

There must be a separation frō those which are none of the church, or be vnnete to receaue, that the worthe may be onely receaued.

All open offences and faultings must be redressed.

All must proue and examine them selues, that their conscience be cleare by faith and repentance, befoze they receaue.

61 How is the supper rightlie ministred?

The worde must be dueilie preached.

And the signe or sacrament must be rightlie applied thereto.

59 How do they make their supper of communion, a pledge & scale of their wretched confusion?

They are most toward and fit to receaue their owne supper, but not the Lordes.

They handle their supper in a vile, & abominable maner.

60 How are they most toward and fit to receaue their owne supper?

They partake open wickednes in one wicked fellowship.

Open offences & sinns, are amongst them incurable.

All do flatter them selues with a superstitious likeing off an outwarde shew of some holines.

61 What is their vile and abominable handling thereof?

The law doth bynd the priest & people to a popish reading: or to a dead and fruitlesse teaching.

And the signe is made a superstitious trifling, & colouring of abominatiōs

# Definitions.

# Diuisions.

The Lordes Supper. Preparation to receaue it. Ministration thereof.

59 The Lords supper is a Sacrament or marke of the apparent Church, sealing vnto vs by the breaking and eating of breade and drinking the Cuppe in one holie communion, and by the worde accordinglie preached, that we are happilie redeemed by the breaking of the bodie and sheadding of the bloud of Christ Iesus, and we thereby growe into one bodie and church, in one communion of graces, whereof Christ is the heade, to keepe and seeke agreement vnder one lawe and gouernement in all thankfulness & holy obedience.

The Lordes Supper.

In due preparation to receyue it.

In the due ministration thereof.

A shorter definition.

Or brieflie, It is a seale of our partaking and growing together in one bodie, whereof Christe is the heade in one christian communion.

60 Preparation to receiue, is a 'duetifulnes in vsing meanes, that it maye be in right and due manner.

Separatiō of the vnworthie, is a withholding of them from that communion and fellowship in the supper, beeing not prepared nor meete thereto.

Redressing open offences and faultings, is a duetifulnes in vsing meanes, that the parties which doo offende, may be openly knowne to be amended, or separation made.

Examining our Cōscience, is a due applying of the worde of God vnto the same, to know our good and euill life, least the guiltines of our secret finnes and priuate offences, doo make vs vnworthie receyuers.

Preparation.

Separation.

Redresse.

Examining cōscience.

Preparation to receyue.

Open.

By separation.

By redres.

Secret.

By a cleare conscience.

61 Ministration of the Supper, is a due manner of vsing the same by applying it to a right communion.

Ministration of the supper.

By preaching the word.

By applying the signe.

By preaching the worde of communion, vye vnderstande not the blinde reading, or fruitlesse pratlinge thereof at randome, but a teaching by lawetull messengers, of the right vsing of the bodie and blood of Christ in one holie communion, and that with power.

Preaching the word of communion.

# *The state of Christians. The Antichristian state.*

*The word and the Sacrament together.*

*A vaine worde applied to a vaine trifling.*

62 How must the worde be due-  
lie preached?

62 *What is their popish reading, or  
dead and fruitlesse teaching?*

The death and tormentes of Christ,  
by breaking his bodie and shedding  
his blood for our finnes, must be shew-  
ed by the lawfull preacher.

By a shew of reading, or telling of the  
body & blood of Christ, which were  
geuen for them, they mocke them  
with a shadow of his body, or rather  
a counterfet.

Also he must shewe the spirituall vse  
of the bodie & blood of Christ Iesus,  
by a spirituall feeding thereon, and  
growinge into it, by one holie com-  
munion.

They make them guiltie of the bo-  
die and blood of Christ Iesus.

Also our thankfulness, and further  
profiting in godlines, unto life euer-  
lasting.

They are imbouldned, & made care-  
lesse in their wickednes.



## Definitions.

## Diuisions.

*The worde and the Sacrament together.*

**62** *The death and tormentes of Christe,  
were defined before.*

The spirituall vse and feeding of the bodie & blood  
of Christ, is an applying of his whole worke of our  
redemption by that outwarde signe, to feele effectua-  
llie the remedie of our miseries by that partaking &  
growing together in one bodie of Christ and spiri-  
tuall Communion.

*Feeding by faith of the bodie  
and blood of Christ.*

*Thanks giuing and profiting in godlines  
are afterwarde defined.*

**63** *Howe*

## The state of Christians. The Antichristian state.

The applying of the signe to the word.

The Signe made a mockerie and trifling.

63 How must the signe be applied thereto?

The preacher must take breade and blesse and geue thanks, and the must he breake it and pronounce it to be the body of Christ, which was broken for the, that by sayth they might feede thereon spirituallie & growe into one spirituall bodie of Christ, and so he eating thereof him selfe, must bid them take and eate it among them, & feede on Christ in their consciences.

Likewise also must he take the cuppe and blesse and geue thanks, and so pronounce it to be the bloud of Christ in the newe Testament, which was shedd for remission of sinnes, that by sayth we might drinke it spirituallie, and so be nourished in one spirituall bodie of Christ, all sinne beinge clenched away, and then he drinking thereof him selfe must bid them drinke thereof likewise and diuide it among them, and feede on Christ in their consciences.

Then muste they all geue thanks praying for their further profiting in godlines & bowing their obedience.

63 How is the signe made a superstitious trifling and colouring of abominations?

They take breade or a wafer cake, and inchaunte it by reading a grace ouer it, and a number of other prayers: they reade it to be the body of Christ, which is but an Idole in stead thereof, and they feede on it by their superstition, and growe into one wicked communion: so the priest doth eate of it him selfe, and carieth it rounde about vnto them, with a vayne babling ouer euery one, which receyue and eate it kneeling downe before him.

Likewise also they take the cuppe, and inchaunte it, by reading a grace, or other prayers ouer it: then they reade it or by the booke pronounce it to be the bloud of Christ, which is but an Idole in steade thereof. And so he and they drinking it, doe euen drinke their iniquitie, and feede thereon.

So are they imbouldned and further strengthened in ther sinne.

Hitherto of our calling in the newe Testament.

## Definitions.

## Diuisions.

*The applying of the signe to the worde.*

63 Applying of the signe, is a due manner of gi-  
uing, taking, and vsing it in an holy communion vp-  
pon the worde preached, } *Applying the signe.*

Pronouncing the breade to be the bodie of Christe,  
is a warranting and sanctifying thereof, by the autho-  
ritie of God in the message of the Preacher, to bee an  
outwarde religious signe, seale, or pledge of his bodie  
broken for vs, and of the spirituall grace receyued  
thereby. } *The breade the bodie of Christ.*

Pronouncing the drinke to be the blood of Christe,  
is a warranting or sanctifying thereof, by the authori-  
tie of God in the message of the Preacher, to bee an  
outwarde religious signe and seale or pledge of his  
bloudsheading for remission of our sinnes, and of the  
spirituall grace receyued thereby. } *The drinke the bloude of Christ.*

F

Nowe



## *The Iewish state before time, and at this day.*

*Calling by Ceremonies.*

*Misleading by Ceremonies.*

**Now followeth what calling the Iewes had  
in the olde Testament, as by shadowes and ceremonies,  
which nowe are abolished.**

*It were to long to write of all the Iewishe Ceremonies, seeing wee would  
haue this Booke so small as we could.*

*For the order of handling them, there is no difficultie, for looke  
as the pointes and matter of our redemption be, so  
must the ceremonies be applied thereto.*

**64. What calling is there by ceremonies and shadowes?**

**By outward sensible signes, they teach vs spirituall graces: as the ceremonies of the olde law, which are abolished.**

**And in the new Testament, the two Sacraments before mentioned.**

**To apply this to the Iewes at this tyme.**

**64. How are the Iewes called away, & misled by the ceremonies?**

**Their outward sensible signes, are a mockerie of the spirituall graces: yea Idols be they and superstitious trifles in stead of grace and truth, which is by Christ Iesus.**

## Definitions.

## Divisions.

*Calling by Ceremonies.*

64 The olde Testament was a declaring & teaching by a due message froin God, of the redemption by Christ, who was yet for to come: but yet in darker manner, by shadowes and ceremonies applied to the doctrine, to represent Christe Iesus.

*The olde Testament.*

Ceremonies be outwarde sensible signes, sanctified and applied by the worde duellie preached, to be religious shewes of some spirituall graces, which are meant thereby.

*Ceremonies*

*Remayning as the new Sacramentes.*

*Abolished.*

Ceremonies remaining (which rather are to be called Sacramentes) are Religious Signes and seales, confirming and sealing vnto vs by the worde duly preached, a spiritual Grace receaved already.

*Sacramentes.*

For they be rather seales of graces receyued, then shewes and shadowes of graces comming.

Ceremonies abolished are, which being fulfilled in Christ, whom and whose dooinges they did signifie, doo cease to be helde anie longer: because Christe Iesus hath made our saluation so cleare, that to vse the olde ceremonies, were to darken the light with shadowes, and to chaunge Christ Iesus him selfe, for the signes and shewes of him.

*Ceremonies abolished.*

## The Jewish State before time, and at this day.

Calling by Ceremonies.

Misleading by Ceremonies.

65 Which be the ceremonies of the ould law?

Some were ceremonies of the whole church, and of our whole redemption: As the Garden of Eden after the fall of man. For the Tree of lyfe which before the fall of Adam was but a token of his obedience, of his welfare and happie life thereby, was now made a signe of life in Christ Iesus: Also his dyiuing from the tree & garden, was a signe that he should seeke life and redemption, by Christ in his Church. For the Garden also did shadowe out the Church, as the Tree did shadowe Christ Iesus.

Also the Altar, and place together where it stode before the Tabernacle was commaunded. For the Church of God is as holie ground, for the Altare Christ Iesus: and we, are y place which he hath chosen to put his name there. Christ is the Altar, because that as by the Altare, the place and all that was done in it, was sanctified, so by Christ both we and all that we doo in our regeneration is cleansed and sanctified. And therefore is Christ the Altare, because that as it was for burnt and sinne offerings, and for meate offerings, and peace offerings. &c. So Christ was slaine to be our burnt and sinne offering, and he overcame and toke awaye sinne and miserie, and restored our happines, to be our meate offering and peace offering.

65 How doe they make the ceremonies Idols, & mackerus of the truth?

They haue some Ceremonies in place of the Church, and of the redemption by the Messiah, whiche are Idoles in steade of the Church and of the redemption.

As the Garden of Eden, and the Tree of life therein, they make an idol in stead of Christ & his church if stil thei holde the as ceremonies, that the Messiah our tree of life, is not come, & that he daily doth not gather his church, which is our garden of Eden. For therein we haue our spirituall beautie, & looke for an end of this outwarde basenes & miserie.

Likewise, their Altares at this day, and the places where they stande, they doo make Idolles in steade of Christ and his church, because thei hold them as ceremonies, that the Messiah our altare, is not come, & that the true Christians are not the place of the Altare and church of God, which the Lord hath chosen to put his Name there, and there to dwell.

But they looke to come againe to their Ierusalem and mount Zion, and that their Messiah shall bring them thither, who as yet they say is not come into the worlde.



## The Iewish state.

Calling by Ceremonies.

Misleading by Ceremonies.

The Arke of Noah, and the doore thereof, and the safetie of his familie therein, did signifie the spiritual house, and Church of God, wherof Christ is the doore: and also the spirituall safetie and happines therein, which shal be perfected after this life.

But of this the Iewes haue their Idoles and mockes, because they looke for safetie otherwise then by Christ in his Church,

The land of Canaan and the increase, and blessings therof, were signes of the Lords Church and people, and of the spirituall graces which the Lorde bestoweth thereon. For as the landes of the kingdome is the Kinges inheritance, so we are the Lorders spirituall inheritance, and his Canaan, ouer which he raigneth. The same also is to be sated of some places in the lande of Canaan.

Of this the Iewes haue their Idoles and mockes, because they dreame of a wordlie Canaan, to the which they shall come, not knowing that it ceased to be a figure, when it was polluted with Idolatrie, and when Christ came, and raigned in his Church, as a King in his spirituall Canaan.

The Passeouer and comminge out of Egypte did foreshew our redemption from Satan and Antichrist, and from all wickednes and miserie. For wee eate the Paschall Lambe Christe Iesus, when we feede spirituallie on his death and tormentes, and so die with him by repentaunce vnto sinne, and when we receyue the graces of his resurrection, and happines with God, and so partake and growe together in one bodie and church, in one Christian communion of graces, whereby wee goe out of Egypt, as did the Israelites.

Of this the Iewes haue their Passeouer as an Idole and mockerie: because they denie Christ Iesus the Paschall lambe to be offered already, and because they do not feede on his death and tormentes, nor receiue the grace of his resurrection and glorifying.

F 3 The like

## The Jewish state.

*Ceremonies abolished: but the Truth retained.*

The like may be said of other such ceremonies and shadowes of the whole Church, and of our whole redemption.

As the Rocke from whom doth flow the spiritual drinke. The Tabernacle framed and made for a dwelling to the Lord wherein he delighteth. The Citie Jerusalem. Mount Zion. The Temple. The Sanctuarie. The Slaught-ter of the Midianites: and such great Deliuerances. The Returne from the Captiuitie. &c. Also certaine Families houlding the ceremonies, and true Religion: As the familie of Noah: and those before him, which were raised up in Abels rount. Abraham and his seed. Moses and the Kingdome of Israel in the handes of good Kinges & Iudges. Aaron & his seed the Priestes and Leuites. David & his seed in the seat of Iudgment, tyll the coming of Christ. And other such like.

66 Some were Ceremonies of some pointes of our Redemption: as of the Lordes secret Counsel and readines to helpe vs, which are handled in the 24. and 25. and 33. question. For his loue and mercie towardes his people, and his electing and predestinating of them vnto saluation, with care and mindefulnesse ouer them were shewed, and figured by the Tythe, the first borne, the firste frutes, The numbring of families, The choosing of the Leuites, The perfect numbring and measuring of thinges about the Tabernacle and Temple. The Paschall Lambe kept tyll the dape of the Passeouer, figured that Christ was appointed for the slaine Lambe before the worlde was. Lottes, and diuisions of the lande by lotte. The summes which Salomon rapled for the building of the Tabernacle. The casting of lottes mencioned in Nehemiah for to dwell in Jerusalem. The writings in Ezra made to shewe their kindred. And other such like.

67 Some were ceremonies of the sufferinges of Christe in his Man-hood: which are handled in the 26. 27. 28. and 29. question. For he bare the burthen of our sinnes vppon him. Which was shadowed by the sinne offeringes, with confession of sinnes vppon the heade of the sacrifice. Also by the fatte and the kalle and the kidneis: by the woode whereon the fier did kindle. Also by the false accusations & slaunders of those which were figures of Christ. And diuerse such like.

## *The Jewish state.*

*Ceremonies abolished: but the truth retained.*

68 Also some were ceremonies of the wrath of God vpon him for our cause. And of his death, tormentes, and bitter curse. As the fier of the Altare ever burning. The fier which came frō heauen sundrie times to consume the sacrifices. The grate of brasle like networke vpon the Altare. The Rodde in the Angels hande that touched the sacrifice. The roasting with fier of the Paschall lambe, and the burning of that which remained till the morning. The tables & stones of slaughter. The fleshhookes, the knives for slaughter, the herthstones, the beasomes, the pānes, the slaying of the sacrifices, the pouring & sprinkling of the bloud, the burnt sacrifice. Also the fleaing, cutting in peeces, and cleeuing of the sacrifices, the seasoning them with salte, the afflictions, tormentes, and troubles in conscience of those men which were figures of Christ, as of David, Jonas, &c.

69 Some were ceremonies of his ouercomming and taking awaye of our miseries. Looke the 30. question. As of the taking awaye of our sinnes. As washings and cleansings with water. The cleansing of the Altare, the washing of the Sacrifices, the sending away of the scape goate, and of the liue Sparow, the offering of sacrifice with unleauened breade, the taking away of the excommunicate thing: the high Priest bearing the iniquitie of the people, the taking away of the Ashes and excrementes. And such like.

70 Some were ceremonies of his victorie ouer death and hell, and the power of the wicked, and of our victorie with him. As his going out of Egypt by strong hande, the going thorow the red Sea, the passing ouer Iordē. Great conquestes by them which were figures of Christ: the swimming of the Arke of Noah vpon the waters: the escaping frō the daungers of the captiuitie: Iacobs preuayling when he wrestled with the Angell: the taking downe from the tree, the cursed that was hanged: the eating of the Pascheouer, with their loynes girded, and shooes on their feete, and stauces in their handes, and eating it in haste: the remoouing of Iosephs bones from Egypt. And such like.

71 Some



## The Jewish state.

*Ceremonies abolished: but the Truth retained.*

72 Some were ceremonies of the happines, which he also obtained for vs. As of the causes of our happines which are in God: mentioned before: And of the meanes of our happines proceeding from God, as first of the communion of the graces and offices in the heade of the Church, which is Christ.

The ceremonies therefore of his mediation and Priestthode were, Euerie lawefull high Priest and Sacrificer, till his comming. As Abel, Noah, Abraham, Melchizedeke, Job, Moses, Aaron, &c. Also þ Mercie-seate vppon the Arke, the Altare of burnt offerings, the altare of incense and sweete perfume, the cleansing and perfumings of the high Priest. The high priest going into the holie place for attonement once a yeare, the Bels on the skirts of his garmentes, when he wente in for attonement. The familiar appearing of Moses and others in the presence of God, and their pleading and praying for the people. Incense of hallowed fier, and not of straunge fier, the fierie and brassen Serpente, the doze of Noahs Arke and the Tabernacle, the Porch of the Temple, certaine Pillars and stones, and such like.

73 Some were ceremonies of our Iustification by his mediation and Priestthode. As the graving of the names of the Tribes of Israel vppon stones, and imbossing and setting them in golde, to be presented and borne on the breast of the high Priest, the table of the Shewbreaue with the thinges therof: the stones of the Temple perfected before they were brought to be laied on: the purenes and perfection of all the stuffe of the tabernacle, and such like.

74 Some were ceremonies of our Sanctificatiō by his priestthode. As the holy garmentes of the Priests: the seeling, gilding, and hanging of the temple and tabernacle: the anoynting of all thinges with holy ointment: the sanctifying of the Priests: the Sabbath a signe of holines, and such like.

75 Some

## The Iewish state.

*Ceremonies abolished: but the Truth retained.*

*Place this number 71. betwene 70. and 72.*

71 Some were ceremonies of his, restoring of happines, looke question 31. And first of his owne Iustification and happines. As the Sacrifices without spotte and blemishe: the stones of the Altar whole and unheauem: the writing of holines to the Lorde, to make the high Priest acceptable: the making of the Arke and Altar of Shittim wood.

The ceremonies of his happines were, The precious ointment, wherewith mans flesh might not be anoynted: the taking vp into heauen of holy men, which were figures of him: the budding and fruite of Aarons Rodde: the riches and glorie of Salomon, and such like.

75 Some were ceremonies of the prophecie of Christe, and of his worde and promises, and our calling to happines. As the testimonie & Oracles from the Arke: the Urin & the Chummin hypon the breastplate of Aaron: the ringes and barres to carie the Tabernacle and the thinges thereof, that the people might follow it to the lande of Canaan: the pillar of a cloude, and the pillar of fire, to leade them both day and night, that is the Lordes Name of power and Maiestie: Hanna from heauen: the giuing of the Lawe in glorious manner: the rasing vp and sending of the Prophetes: the trumpettes and Lampes, and Lightes, and Candlesticks: the windows of the temple: the place where God did putte his name by the Arke and Altare therein: the chiefe workemen about the tabernacle and temple to make and bulde them.

76 Some were ceremonies of Christe our King, and of his Kinglie office. As the lawfull Kings and Iudges of Israel: as Moses, Joshua, Gideon, Sampson, David, Salomon, &c. The Crownes of golde: the Rodde of Moses: the Thrones for iudgement, and such like.

77 Some were ceremonies of the communion of those graces and offices, which eyther the guides and teachers, or all the brethren and people haue to doo good withall. As the wise dome, and towardnesse of those which made the tabernacle and temple: the summe that Salomon raises to bring and prepare for the building of the temple: the foure score thousand Balons, and the sententie thousande that bare burdens. Also the Priestes and Leuites, were figures of euerie Christian, a priest and Leuite, and such like.

## The Jewish state.

*Ceremonies abolished: but the Truth retained.*

78. Some were ceremonies to vs of the vsing of our redemption. And therefore our mortifying and miseries were shadowed by circumcision, by fastinges and sackcloth and rentinge of garmentes. The eating of the Pasceour with sower hearthes, the going through the wilderness, and through the sea, dwelling in bootes, the crie for the bondage of Egypte, buying & selling of bondmen, the bloude of the couenante sprinckled on the people, the bloude sprinckled vpon the doze postes, the goings and iourneyings of Abraham, abstaining from wine & stroug drinke, the law of the captiue maide. The clothes rent, and the heade bare, and a couering on the lippes of the Leper, the humbling of the people on certaine dayes. Sundrie trialles of the Jewes in the wilderness, the Taile of separation in the Tabernacle and Temple. The markes and threates that none shoud touch the mount, the fleeing of the people from the presence of God, the oxen stoned and not eaten, which goated and killed anie man, taking vsurie on straungers, the courte of the Tabernacle and Temple, the going out of all, while the high Priest made attonement by incense, separation from all vncleannes. The redeeming of the vncleane, by that which was cleane, the vail on Moses face, because the people could not looke on him. The bloud of the sacrifice of consecration put vpon the right eares, and thumbes and toes of the Priest, the sacrifice for sinnes of ignorance, and such like.

79. Some were ceremonies of the iudging and condemning of our selues. As the geuing of a redemption, when the people was numbered: the cursinges vpon mount Ebal, the touching of vncleane things, the crie of the leper, I am vncleane, I am vncleane. The lawe of purifying women, and of clesing garmentes and other thinges polluted, and of re- ceuying a leper, or other polluted, being healed and cleane: the bitter and cursed water, and the curse therewithall. And such like.

80. Some



## *The Jewish state.*

*Ceremonies abolished: but the Truth retained.*

80 Some were ceremonies of our regeneration and newnes of life. As the Nazarites, the refraining from fatte and from bloud, the abstaining fro vncleane meates, the eating of vneleuened bread: the shewbread, the offeringes to the building of the Temple, or Tabernacle: the making and payng of bowes. And such like.

81 Some were ceremonies of the happines wherevnto we are called, and which in Christ we enioye. As the comming into the lande of Canaan, which shadowed the Church, and our happines in the heauens with Christ. The meate offeringes and peace offeringes with ioye and gladnes. The feast of Tabernacles and of especiall deliuerances. The Sabbaths & Iubiles. The blessing pronounced of the high Priest, as of Melchizedeck, Aaron. &c. The beautifying and adorning of the Temple and tabernacle. The outward blessings of the lande of Canaan, a figure of the spirituall blessings. Long lyfe in that lande, of the euermoring lyfe in the heauens: Also certaine Welles and Springes in that lande. The best remnant of the meate offeringes belonging to the Priestes. The redeeming of the freedome of bondmen. The redemption of the sale of landes and houses, and their returne to the owner. The lawe that the Priestes should not mourne for the dead, and such like.

Hitherto of our calling both in the olde and newe Testament.

G 2

Nowe

## *The state of Christians. The state of Heathen.*

*Mortifying, iudging and afflicting of our selues. Hardning, flattering, and cherishing in sinne.*

Nowe followeth our obedience thereto, by mortifying, and  
*the contrarie of these things in the wicked.*

82 How must we obey to our  
calling by mortifying?

We must iudge and condemne our  
selues.

We must suffer affliction.

We must repent, and chaunge our  
minde and disposition.

83 How must we iudge and  
condemne our selues?

We must counte & reckon the mul-  
titude of our sinnes.

We must knowe the greuousnes  
of them.

We must applye the deserte recei-  
ued of committing.

84 How must wee suffer afflic-  
tion?

We must bee inwardly troubled in  
dread and horrour.

We must bee greened and heaute  
vnto death.

We must suffer outward affliction,  
and at last death it selfe.

82 How are the wicked hardened  
in their sinnes; and desperately re-  
fuse their calling?

They flatter and please them selues.

They pamper and cherishe them-  
selues.

They are froward and stiffe.

83 How doe they flatter and please  
themselves in their sinnes?

They forgette and passe ouer their  
sinnes.

They trifle and sporte them away.

They boast of their worthines.

84 How doe they pamper and che-  
rish themselves in their sinnes?

They are stoute and sturdie against  
euils.

They are merie and pleasaunte.

They haue their nicenes and ten-  
dernes.

# Definitions.

# Diuisions.

Mortifying, Iudging and afflicting of our selues.

82 Mortifying of our selues, is a daily decaye and wearing away of our wicked nature, and readines to sinne, by an effectuall feeling of the curse and miserie we are in, whereby the loue and liking of our selues is taken away.

Mortifying.

By iudging and condemning our selues.

Afflicting & killing the flesh

By suffering.

By repenting

Iudging and condemning our selues, is a sure and certaine consent in our selues, by due examination of our state, that we are most wicked and wretched.

Iudging our selues by

Reckoning

By applying desert.

The multitude of sinnes.

The greatnes.

83 Reckoning and counting our sinnes, is a duetie of right aduising of our selues, wherein and howe often we sinne, by a due calling of our selues to accountes.

Reckoning sinne.

Knowledge of the greuousnes of sinne, is the vnderstanding or wisdom where by we haue founde out howe farre we haue disobeyed and broken the lawes of God.

Knottting the greuousnes.

Applying desert, is a iudging of our selues worthie of such punishment, as the sinne and trespasse hath offended and abused the lawe giuer which is God.

Applying deserte.

84 Suffering miseries is a yeelding ouer of our bodies & soules to feelee in them both such measure of the miseries, that Christe indured for vs, that the liking of our selues being taken away, we may onelike like and take Christe for our happines.

Suffering

Inward

Outward

Feare & dreadd

Greefe.

Greefe is a troubled disliking of our wickednes, whereby we feelee the hurt and daunger we are in, by the displeasure of God for our sinnes.

Greefe.

Feare and dreade is a troubled disliking of our curse and miserie which shall come vpon vs by the wrath of God, whereby we sayne would escape and get from it.

Feare and dreadd.

Suffering outwardlie, is in withholding or wanting things needefull for the bodie. And this is defined before.

Sufferings outwardlie.



# *The state of Christians. The state of Heathen.*

*Repentance. Renewing. Happines.*

*Hardning. Discouraging. All wo & Miserie.*

85 How must wee repent?

Wee must be ashamed of our disposition and state.

Wee must be angrie and displeased therewith.

Wee must hate & abhorre the desires and thoughtes of our hartes.

86 How must wee be raised and quickned againe vpon our repentaunce?

Wee must haue faith to apply our redemption by Christ vnto vs particularly.

Wee must haue cleare consciences that our sinnes and miseries are taken away.

Wee must be sanctified vnto newnes of life.

87 What is the happines which wee shall enioy?

A blessed and holie life, which for euermore wee shall haue with our God in the heauens.

The fellowshippe and communion of Saintes.

The rising againe of our soules after this life, and of our bodies at the last Iudgemente day to be blessed for ever.

85 How are they froward and stiffe in iustificyng them selues?

They are bould and maliperte.

They are still and at rest in their sinnes.

They loue their fancies and pleasures and delight in the same.

86 How are they utterlie discouraged vpon their frowardnes and fall away more and more?

They are vnfaithfull and withdrawe themselves from God.

They haue their guiltines as neuer to be better.

They are sette on mischeefe and wickednes.

87 What woes and miseries dooe they abide?

A woefull and wicked life in hell for euer.

They haue their portion with deuilles and abominable men.

They are condemned both bodie and soule vnto eternall tormente.

# Definitions.

# Distinctions.

Repentance. Renewing. Happines.

85 Repentance is an vtter disliking of our selues by the feeling of our miserie and contrarie nature to God, whereby we wishe for the estimation of him, that we had neuer offended him.

Repentance { Shame.  
Anger and hatred.

Shame is a troubled disliking of our owne vilines, by the feeling not onely of the excellencie of God aboue us, but contrarie to vs: whereby wee are stricken as dead at the shewe of the same.

Shame.

Anger against our selues, is a troubled disliking of our shamefull iniurie done to the glorie of GOD, whereby we are prouoked to afflict, yea to destroye our selues, wishing that we had neuer bin borne, but that some hope of mercie doeth stave vs.

Anger.

Hatred of our selues, is an vtter disliking of our selues, as being contrarie to the nature of God and his enemies: and therefore by his hatred against vs, doo feeble our selues a curse to our selues, and would that we were not, in respect of our selues.

Hatred.

86 Rayfing and quickening, is a daily renewing and strengthening of the godly nature and spirit of Christ within vs, by an effectuall feeling of the remedie of our curse and miserie through Christ. whereby we profit in grace & godlines vnto life euerlasting.

Rayfing and quickening. { By faith  
By working of faith. { Cleare conscience  
Newnes of life.

Faith is a full consent by heauenlie inspiration, to our redemption in Christ, prouoking vs to take him for our happines, and wholie to yeelde vp our selues vnto him.

Faith.

A cleare conscience is a ioyfull consent, that by repentance and faith in Christ, we haue peace with God, and are made his children and heires of happines.

Cleare consciences.

Newnes of life is, a straight obedience to the will of God, shewing the chaunge of our wicked nature for a heauenlie and godlie nature, which is by partaking the spirit of Christ Iesus.

Newnes of life.

87 Our happines is the perfect sufficiencie, or most blessed state which we haue and shall haue in Christ: or it is the blessing of God vpon vs, whereby we want nothing, nor haue neede of anie thing else, to better our state.

Happines.

The fellowship and communion of Saintes is the enioying of that happines which we haue & looke for, by mutuall vse of the companie, grates and duties one of another.

Fellowship & communion.

The rayfing againe of our soules and bodies, is a restoring of vs in both, by putting away the olde nature decayed, and making vs new creatures in Christ, hauing a pure and perfect nature, in steade of our former corruptions.

Restoration.

# *The state of Christians. The state of Heathen.*

*Newnes of life. Religion. Esteeming God.*

*Wickednes. prophanes. Despising God.*

Now followe the dueties of godlines, whiche in newnes  
of life we ought to keepe.

88 Which be the dueties of god-  
lines in newnes of life?

All godlines is in the generall due-  
ties of religion and holines towards  
God.

Also in the speciall dueties for his  
name and Sabbath.

Also in the dueties of righteousness  
concerning man.

88 *What be the finnes and faulces  
of the wicked?*

All wickednes or sinfulness sheweth  
it self in prophanes and worldlines.  
Also in that speciall sinne of hinder-  
ing Gods name, and breaking his  
Sabbathes.

Also in all vnrighteousnes concer-  
ning man.

89 What be the generall dueties  
of religion and holines tow-  
ardes God.

They consist in esteeming him.

In honouring and worshipping him.

And in seruing him faithfullie with  
all our endeour.

89 *How doeth wickednes shewe it  
setse in prophanes and worldlines?*

Prophanes is in despising God.

In making him a shame and a skorne  
so much as lieth in them.

In vnruines.

90 How must wee esteeme and  
accounte of God?

Wee must esteeme him in his Ma-  
iestie and excellencie.

Also in his iustice.

Also in his goodnes.

90 *Howe do prophane and worldlie  
men despise God?*

They make lighte of his worthines.

Also of his lawes and commaunde-  
mentes.

Also of his grace and blessings.

91 What estimation must wee  
haue of his maiestie?

Wee must reuerence him highlie.

Wee must be ashamed and abashed  
in comparison of him.

91 *How doe they make lighte of his  
worthines?*

They sette vile thinges before him.

They are bould and malepette be-  
fore him.



## Definitions.

## Diuisions.

Godlines. Esteeming God. Reuerence. Bashefulnes.

88 Godlines is the right vsing, or continually occupying of our gittes and powers, both in soule and bodie, in such perfect duetifulaes, as is taught and commaunded vs by the Lorde our God.

Godlines

In Religion and holines towards God.

In righteousness with man.

Religion and holines is that part of godlines whereby we continually doe glorifie God as we ought.

Religion

In generall duties of holines.

In speciall duties.

89 Esteeming God is a dutie of Religion and holines whereby we take him for our only happines and consent, that he only hath all worthines in him.

Esteeming God.

In his Maiestie.

In his  
authoritie

In Iustice.  
In goodnes.

90 Esteeming God in his Maiestie, is a dutie of Religion, whereby wee are stricken with a feeling of the great excellencie of God aboue all, and of our vnworthines in respect of the same.

Esteeming in  
his Maiestie

Reuerence.

Bashefulnes.

91 Reuerence of God, is an estimation of God for his worthines in him selfe, and for his owne cause though he had made none of his creatures.

Reuerence of God.

Bashefulnes and shame of our selues before God, is a troubled disliking of our owne vnworthines, by the feeling of the excellencie of GOD, whiche striketh vs with the great estimation thereof.

Bashefulnes before God.

# *The state of Christians. The state of Heathen.*

*Esteeming and honouring God.*

*A light account and skorne of God.*

92 How must wee esteeme him in his iustice?

Wee must feare and tremble thereat, least wee displease him.

Wee must be zealous for his righte and glorie.

Wee must hate all vanitie and wickednes, and be displeased therewith.

92 How doe they make lighte of his lawes?

They haue their hardnes and stoutnes of hart.

Also their doubling and halting.

Also they rest and flatter themselues in their wickednes.

93 How must wee esteeme him in his goodnes?

Wee must loue the lord our God with all our hartes.

Wee must continually reioyce in his presence.

Wee must alwayes hope and trust in his helpe.

93 How doe they make light of his grace and blessinges?

They haue their misgeuing from goodnes.

They take greefe thereat.

They shrinke away & doubt to goe forward.

94 What honour and worshipping is due vnto God?

Wee must humble our selues before him.

Wee must seeke to him, for his fauour and helpe.

Wee must be thankfull, for his goodnes towards vs.

94 How would they make God a shame and a skorne?

They haue their loftines and pride or els their superstition and Idolatrie.

They forsake the Lords goodnes & withdraw themselues like straung children to seeke to false Gods.

They esteeme their owne worthines and are vnthankfull to God.

# Definitions.

# Diuisions.

*Esteeming God in his iustice and goodnes, And honouring him.*

- 92 Esteeming God in his Iustice, is a dutie of Religion, whereby wee take him for our Lorde and gouernour, for his holines in ruling vs most worthelie. } Esteeming God in his iustice. { Feare, zeale.  
The feare of God, is an estimation of his Iustice, whereby we take heede to please him in all thinges, and abhorre to prouoke him against vs, because we are sure, that as we set foorth his excellencie, so wee shall haue the name and the vse thereof. } Feare of God.  
Zeale to the glorie of God, is an high estimation thereof, for his worthines, prouoking vs most earnestlie to hasten and further the same as being our happines. } Zeale to the glorie of God.  
Hatred and anger against wickednes, is a troubled disliking thereof, for the cursednes and contrarietie thereof, both to God and our godlie nature, prouoking vs to set our selues wholie against it. } Hatred of vanitie and wickednes.

- 93 The loue of God is an high estimation of God for his most perfect goodnes, whereby we take him for our happines in feeling his presence and good will towardes vs, and therefore yeelde vp our selues wholie vnto him. } Our loue of God.  
Our Ioye in God, is an high estimation of the vse of his goodnes, whereby wee feele him to bee our happines therein. } Ioye in God.  
Hope and Trust in God, is an high estimatiō of the helpe of God towardes vs, prouoking vs to doo all thinges in his name, with assurance of his promises and graunte to preuayle. } Hope and Trust in God.  
We Hope when we haue but the promise: wee Trust, when we feele a further helpe vpon his promise. } The difference of Hope and Trust.

- 94 The Honouring and worshipping of God is our holines in shewing by our lowlines before him, howe much wee esteeme him about vs. } The honor or worship of God { In humbling our selues to his greatness  
In using his goodnes { In seeking to him.  
In thankfulness.

- Humbling of our selues to God, is an honouring or worshipping of him, by abasing our selues, according to our vnworthines and his excellencie about vs. } Humbling our selues { Inwardlie { In meecknes.  
Outwardlie in homage. { In patience.



# *The state of Christians. The state of Heathen.*

*Humbling & seeking to God. Thankfulness.*

*Loftines. Forsaking God. Vnthankfulness.*

95 How must we honour our  
selves vnto God?

We must be meeke, as despising our  
right and welfare.

We must be patient in abiding mi-  
series.

We must be lowly in our hartes, and  
in our speech and behauiour.

96 How must we seeke to him,  
for his fauour and helpe?

We must confesse our fautes and of-  
fences.

We must aske pardon & forgiveness.

We must complaine of our wantes &  
crave his helpe.

97 How must we be thankfull?

We must acknowledge his goodnes  
towards vs.

We must giue him thanks for the  
same.

We must praise him in his maruel-  
lous workes.

95 *What is their loftines and pride  
or their superstition and Idolatrie?*

They are stout and stubborne: and  
yet slauish to false gods.

They storme and grudge in aduersitie  
and yet superstitiously torment the-  
selves.

They will be gallaunte and lordlie,  
and yet bowe and abase themselves  
to vile Idoles.

96 *How doe they forsake the Lords  
goodnes, and withdrawe themselves  
like straying children, to seeke to  
vaine gods?*

They excuse and iustifie themselves  
in their sinnes, or make confession  
vnto Idoles.

They are frowarde and wilfull in  
their sinnes, or seeke their false par-  
dons.

They chaleng desertes or complaine  
and seeke helpe by false gods.

97 *How doe they esteeme their owne  
worthines, and are vnthankfull  
to God?*

They sette light and thinke skorne  
of his graces.

They talke of their deseruings.

They vaunte and boaste in their  
workes.

# Definitions.

# Diuisions.

*Humbling and seeking to God. Thankfulness.*

95 Meekenes is an humbling or abasing of our selues in despising our right or welfare, as vnworthie to haue or to seeke it.

Meekenes.

Patience is an humbling or abasing of our selues, gladlie to suffer mileries and temptations as being meete for vs.

Patience.

Lowlines and homage is an humbling or abasing of our selues as becometh his worthines, whereby we wholie yeeld vp our selues to giue him his honour.

Lowlines and homage.

96 Seeking to God is a worshipping of him by a willing desire to vse his goodnes towards vs.

Seeking to God.

For remedie of sinne.

Confessing faultes.

Asking pardon.

For the remedie of euil for sinne.

Complayning of wantes.

Craving helpe.

Confessing faultes is a seeking to God for his mercie, by shewing wherein and howe greatlie we haue offended.

Confessing faultes.

Asking pardon is a seeking to God to haue our sinnes forgiuen vs, with an humble intreating of him for his Christes sake.

Asking pardons.

Complayning and Craving, is a seeking to God by shewing wherein and howe much we haue need of his helpe, with an humble intreating him for the same.

Complayning and Craving helpe.

97 Thankfulness is an honouring or worshipping of God by abasinge our selues for his blessings receyued, whereby we take our selues wholie indebted vnto him, and to be altogether vnprofitable vnto him, and neuer able to make him amendes.

Thankfulness to God.

In acknowledging his goodnes.

In dutifulnes for the same,

Giuing thanks

Giuing prayse.

Acknowledging his goodnes is a full consent & conscience thereof, by continuall mindefulnes and examining of his particula: blessings.

Acknowledging his goodnes.

Giuing thanks is a witnessing or shewing of the Lords deseruings both in our hartes, or by voyce & speech, whereby we cōfesse the greatness of his blessings and our vnworthines.

Giuing thanks.

Praying God is a confessing or reckoning vp in our selues or to others, of his great workes and blessings to set forth his glorie.

Praying God.

# *The state of Christians. The state of Heathen.*

*Seruing God. Learning his will. Obedience thereto. Vnrulines. Foolishnes. Disobedience.*

Hitherto of Esteeming and Worshipping God. Now followeth,  
Howe to serue him.

98 How must we serue God?

We must learne his will.

We must obey thereto in our calling.

We must giue good accountes of our calling.

98 How are the wicked vnrulie?

They are foolish & full of ignorance and error.

They disobey the Lords will.

They are altogether sette on their willes, and flee from the Lord.

99 How must we learne the will of God?

We must gette the knowledge of his word and workes.

We must follow him guiding vs.

We must follow his example, so farre as we are made according to his Image.

99 How are they foolish and full of ignorance?

They seeke deepe to deceiue themselves, and increase their follies.

They follow lyes and the lustes of their hartes.

They become cleane contrarie to God, and are wholly peruered.

100 How must we obey the will of God in our calling?

We must take counsaile in all things we doe.

We must be forwarde thereon.

We must doo all things in their due maner.

100 How doe the wicked disobey the Lords will?

They do all thinges in lighnes and rashnes, or with subtletie and crafte.

They are backward and vntoward.

They haue their euill handling and marring of matters.



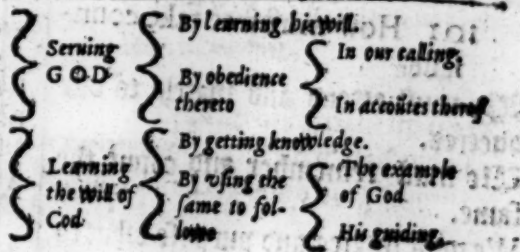
# Definitions.

# Divisions.

Seruing God. Learning his will. Obedience thereto.

98 Seruing God is a duetifulnes in folowing our calling and vsing our giftes with earnest indeuour, whereby the Lorde hath his whole honour by all things we doo.

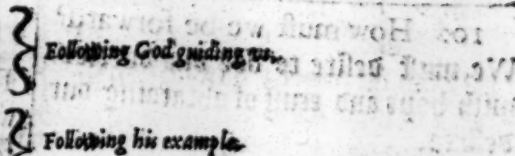
Learning of his will is the seruice of our mindes and vnderstanding, in vsing his goodnes in teaching vs, that we may knowe his will & leade our liues thereafter.



99 The knowledge of the worde and workes of God, is defined before in the 2. question.

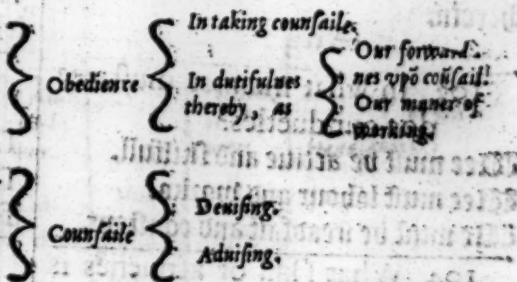
Following the Lorde guiding vs, is an vsing of his gouernement, to put in practise a duetie or office by his particular appointing.

Following his example, is a fashioning of our hyues to his image and likenes, in such thinges as he would we should be like him, to shewe forth his holines.

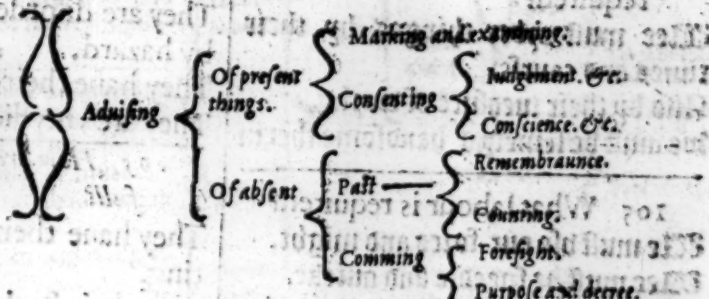


100 Obedience to the will of God, is the seruice of God by our giftes and graces in vsing them rightlie as his worde doeth binde vs.

Counsaile, is a minding and pondering of all dueties, whereby wee examine and trie howe the Scriptures or worde of God doeth warrant them.



A more full diuision of the pointes of wisdom & counsaile, looke for in our table of Diuinitie, & Nature, & of Ordering Common wealthes.



# The state of Christians. The state of Heathen.

Counsaile. Forwardnes. Skill. Labor.

Rashnes. Vntowardnes. Idlenes.

101 How must wee take counsaile?

We must attend and watch to our duties.

We must remember and count the same.

We must consider and purpose what to doo.

102 How must we be forward?

We must desire to doe our duties with hope and trust of obtaining our desires.

We must haue zeale & courage therto. We must be iopfull and comfortable therein.

103 In what manner must wee doe our duties?

Wee must be active and skilfull.

Wee must labour and worke.

Wee must be steadfast and constant.

104 What skill or actiuenes is required?

Wee must order things by their times and course.

Also by their measure of worke.

We must be seemly & handsome therein.

105 What labour is required?

We must vse our force and might.

Wee must be speedie and quicke.

Wee must be painefull and strait that nothing faile.

101 How are they light and rash in their doings?

They haue their carelesnes and dules.

Also their forgetfulnes.

Also their vnwarines and headines.

102 How are they backward and vntoward?

They haue euill will to their duties, with shrinking and doubting to goe forward.

They are could & doe better things by halues.

Their duties are wearisome and irksome vnto them.

103 What euill handling and managing of matters haue they?

They are vnfit and vn skilfull.

They are idle and slothfull.

They are waucting and geue over.

104 How are they vnfit and vn skilfull?

They are disordered and doe things by hazard.

They haue their disantage.

They are vntydie and boisterous.

105 How are they idle and slothfull?

They haue their weaknes and fainting.

Also their slacknes and slownes.

Also their loathing and letting.

# Definitions.

# Diuisions.

Counsaile. Forwardnes. Skill. Labour.

101 Our attendance and watching, is a continuall minding of euerie duetie, whereby we take heede that we faile in no duetie.

Attendance and watching.

Our reckoning and counting is a due aduising or counsaile of things done, whereby we call our selues to accounts what things are amisse.

Reckoning.

Forefight is our counsaile whereby we are aduised of things which may fall.

Forefight.

Purpose is our counsaile, whereby we are settled, how any thing shal be by the good help of god.

Purpose.

102 Forwardnes is a due preparation and stirring vp of our mindes, whereby nothing can withholde vs from beginning the worke. Desire to our dueties is a liking thereof, whereby we willinglie consent for to do them.

Forwardnes.

Desire.

Forwardnes.

Inclining.

Promoting.

Desire.

Zeale.

Iclousie.

*Loye, Hope, Trust, Zeale, were defined before.*

103 The maner of working is the right vse of our counsaile and forwardnes, in applying the same vnto practise.

Maner of working.

Actiuenes and skil, is a due readines in doing things in such due maner, as best may further the busines.

Skilfulnes.

104 Ordering by time and course, is a due maner of letting and copassing our works, to bring the to passe in their due season.

Ordering by time.

Measuring our worke, is an ordering thereof, by dispatching so much as wee did wiselie purpose.

Measure.

Seemelines and handfomnes, is a due maner of doing things in discretion and warines, that nothing be hurt or hindered by hastines.

Handfomnes.

105 Labor is a manner of working whereby we ouercome the hardnes or hinderances of anie worke or busines.

Labor.

Force and might, is a labor or indeuour whereby the worke wanteth no strength to bring it to passe.

Force.

Speede is our indeuour in hastening to dispatch the worke.

Speede.

Painefulnes is a labor or indeuour vnto wearynes, to bring any thing to passe.

Painefulnes.

Maner of working

Gaines or actiuenes.

Order

Handfomnes.

By time and course.

By measure of worke.

Labor and diligence.

Painefulnes.

Stedfastnes.

Speede.

Forceablenes.

Patient bearing.

Peruayling.



# *The state of Christians. The state of Heathen.*

*Constancie. Accountes to God. Special duties.*

*Vnconstancie. Fleeing God. Special finnes.*

106 What steadfastnes or constancie is required?

*We must be patient, whatsoeuer successe we haue.*

*We must preuaile & gather strength.*

*Wee must dispatch and finish our worke.*

106 *How are they wauering and vnconstant?*

*They are discouraged if anie thing miscarie.*

*They shrinke and faile by their backwardnes.*

*They loofe their labour and misse of their purpose.*

107 What accountes must wee make vnto God of our seruice?

*We should alwaies feeble our selues cleare from the guiltines of sinne.*

*We should be free from the troubles and punishmentes of sinne by peace in God.*

*We should vse all thinges as a blessing and token of our iustification.*

107 *How are they sette on their willes and flee from God?*

*They haue alwaies a guiltie conscience for their finnes.*

*They are alwaies troubled and afflicted by some thing amisse.*

*In all thinges they feeble the Lordes curse, and their condemnation, when God doth withdraw his peace from them.*

Hitherto of the generall dueties of religion and holines. Nowe followe the speciall duties for the name and kingdome of God, and for keeping his Sabbathes.

108 What be the speciall duties for the name and kingdome of God?

*They are for the worshippe of God, on some speciall occasions.*

*Or for some speciall furtheraunce of his kingdome.*

108 *Which be the speciall finnes of hindering Gods name and kingdome?*

*They be when we giue speciall occasions for men to skorne & be ashamed of our profession.*

*And when we hinder the building of his kingdome.*

# Definitions.

# Diuisions.

Constancie. Accountes to God. Special duties.

106 Stedfastnes and costancie, is a continuance of labor & busines, without chaunging and letting, tyll our counsell and purpose take place.

Stedfastnes }  
In patience.  
In preuayling.

Patience in labour is a stedfastnes in sufferinge the euilles that come to vs by anie worke, so that they can not discourage vs.

Patience in labor.

Preuayling and gathering strength, is a stedfastnes whereby we gette vauntage and futter ablenies to bring anie thing to passe.

Preuayling }  
Gathering strength.

Dispatching and finishing is a stedfastnes to the end of a work, bringing our counsaill & purpose to passe.

Dispatching and finishing. }  
Finishing.

107 Our giuing of accountes, is our obedience in the seruice of God, whereby wee make a good reckoning of all duties towards God.

Accountes }  
Of duties by a cleare conscience.  
Of blessings by vsing them

A good conscience was defined before, quest. 86. But here we define it as it should haue bene, if man had not fallen.

A good conscience, is a ioyful consent vpon the examination of our liues, whereby we feele our selues happie in ioy and peace with our self.

A good conscience. }  
Without guiltines of sinne.  
Without trouble.

Peace & Quietnes in God, and the blessed vse of all thinges, is an inioying of the goodnes of God in all thinges, whereby wee feele him to be our happines therein.

Peace and blessings.

108 Special duties for the Name of GOD are whereby God is chieflie glorified on greater, or sometimes more rare occasions.

Special duties for }  
The name of God.  
His Sabbath.

The Name of God is the knowledge of his excellencie and worthines, whereby he is glorified accordingly.

To vse his name rightlie, is to glorifie him according to the knowledge we should haue of his excellencie.

The name of God }  
By his special worship.  
By the furtherance of his kingdome.

For the difference of the name and glorie of God, lookethe 10. question, and this 108. question.

The special worship of God is our holines in giuing him honour on greater or more rare occasions.

The special worship of God }  
Our special humbling by special iudgements.  
Our special thankfulness in straunger blessing. }  
By praying God.  
By vowing vovyes, and performing them.

# *The state of Christians. The state of Heathen.*

*Special duties for the Worship, Kingdom, & Sabbath of God.*

*Special finnes against the same.*

109 What speciall worshippe of God is there?

*Dur speciall humbling wth praier in straunger iudgments.*

*Dur speciall thankfulness, and praising of God in straunger blessings.*

*Dur speciall bowes which we are for to keepe and perfoyme.*

110 What speciall furtheraunce of the kingdome of God is ther?

*In talke to edifie one an other by praising God, and declaring his will by rebuke or exhortation.*

*In doubt and controuersie to sweare by his name on iust occasions, and to vie lottes.*

*Also to keepe the meetinges of the church, and with our especiall friends for spiritual exercises.*

111 What speciall duties be ther for the Sabbath?

*All the generall duties of religion & holines towards God, and all the speciall duties of worshipping God, & furthering his kingdome, must on the Sabbath be perfoymed, with ceasing from our callinges & labour in worldlye thinges.*

*Yet such busines as can not be putt off tyll the daie after, nor done the daie before, may then be done.*

109 *What speciall occasions giue the wicked of shamirg and skorning the worshippe of god?*

*They shewe their hardning and willfulness in straunger iudgementes.*

*Also their sottishnes, in straunger blessings.*

*Also they hould their wicked course still, and are sould to do euill.*

110 *What hinderances be there of building Gods kingdome?*

*In talke to encourage to vanitie and wickednes, and discourage from goodnes.*

*To speake blasphemies, or to vse idle othes, or gaming & tryfling by Lottes.*

*To forsake the church meetinges or be negligent therin, and to be neare & friendlie to the wicked to the increase of wickednes.*

111 *What is the speciall signe of breaking the Lords Sabbath?*

*It is notable prophanes and worldlines, and a cheefe hinderance of the name of God, when we followe our worldlie busines, and calliges on the Sabbath, or giue our selues to other vanitie and wickednes.*



# Definitions.

# Diuisions.

Special duties for the Worship, Kingdom, & Sabbath of God.

109 The definitions of humbling, prayer, and thankfulness, are given before: } Humb. Pray, Thank.  
but here the speciall occasions are to be considered.

A Vowe is a faithfull promise made by an othe, vnto God in our hartes, or by voyce & speache, whereby we bynde our selues to him, for some speciall blessing which we haue or looke for, to shewe our thankfulness in some speciall dutiefulness, which before we knewe not, or did neglecte.

Vowes.

110 The kingdome of God which is called his church is defined before.

Edifying is a communion or bestowing of our graces in knowledge, counsel, & due behavior, to further all godlines in our selues & others.

Edifying

Rebuke is a pronouncing of the knowne wickednes of anie, with condemning of the same by the word of God, whereby they haue shame that others might feare.

Rebuke.

Exhortation is an edifying by all comfortable wordes & promises in the Scripture, to worke in our hartes the estimatio of our duties with loue and zeale therevnto.

Exhortation.

An Othe or Swearing by God is an honoring of God in his Iustice, when wee call him to be a Iudge and witnesse of that trueth, which can not otherwise be founde out, and an auenger of our lies, if we speake any thing falslie.

An Othe or swearing

Lotting is an applying of some thing which is chaunce vnto vs, to be a token of Gods will in such doubts and controuersies as he only is to determine. We honor him by Lottes when we call & take him for our Iudge & Guide in the.

Lotting

The Church meetings are the due resorting & comming together of Christians; for mutuall comfort by their presence, and communion of graces to further all godlines.

Church meetings

Our speciall furthering of the kingdom of God.

In talke by praying God, exhorting & rebuke.

In doubt and controuersies, as by swearing & lottes.

In meetings for the same. With the Church. With speciall friends.

111 The Sabbath or rest, or keeping of the Sabbath is an holy vsing of euerie seuenth day in all duties of Religion and holines & worshipping God and furthering his kingdome, and that with resting and ceasing from our calling and labour in worldly things. Our Sabbath is on the Lordes day which is the day of his rising from the dead, and is held by the church for a Sabbath or rest vnto God, the next day after the Iewish Sabbath.

The Sabbath.

So that we counte euerie Sabbath from one Lords day to another.

¶ 16 What

# *The state of Christians. The state of Heathen.*

*Righteousnes with men. Governours. Theyr calling & gifts. Government Abused. Ambition.*

Hitherto of the duties of religion & holines. Now followe the duties of righteousness concerning man.

112 Whiche bee the duties of righteousness concerning man?

They be eyther more bounden, as the generall duties in gouvernement betwene governours and inferiours:

Or they be more free, as the generall duties of freedome.

Or else they be more speciall duties for eche others name, and for auoyding couetousnes.

113 What be the duties of Governours?

They consist in the entraunce of that calling.

And in the due execution thereof by ruling well.

114 How must Superiours enter and take their calling?

By assurance of their gift.

By speciall charge and commaundement from God to put it in practise.

By agreement of men.

115 What gift must they haue?

All Governours must haue forwardnes before others, in knowledge and godlines, as able to guide.

And some must haue age and elderhippe.

Also some must haue parentage and birth.

112 Which be the finnes of unrighteousnes concerning man?

They be either in the abuse of gouvernement:

Or in the abuse of freedome and libertie:

Or in speciall faulting by our owne and others euill name, and by couetousnes.

113 How is gouernement abused?

By an ambitious seeking and vsurping of that calling which belógeth not to them.

And by an euill handling thereof for their pleasure and lustes.

114 How do the wicked ambitiously seeke and vsurpe their gouernment?

They are unfit and vnskillfull to gouerne.

They are forbidden by God, and vnfit to that calling.

They steale into that calling, or get it by force and rauening.

115 Howe are they unfit and vnskillfull to gouerne?

They are vntoward through their ignorance, & are worldlie minded men.

They are children or of childish conditions.

They haue no right nor succession by parentage or birth.

# Definitions.

# Diuisions.

Righteousnes with men. Governours. Their calling & gifts.

112 Our gouernement is our Lordshipp, authoritie, or chieftie ouer anie, whereby wee vse their obedience and seruice, to partake vnto them the vse & graces of our authoritie and guiding.

Gouernement

In the entrance of that calling.

In the due execution thereof.

The definition above, set vnder this. Righteousnes concerning man, is that part of godlines, whereby we keepe and do all duties both towards our selues, and towards all men, & faile in none of them.

Righteousnes concerning man

In general duties

In speciall duties

More bounden concerning Gouernement. Submission.

More free for Our owne and other mens prisons. Furniture and goods.

For name and credit. For contentation and anyding conuentiones.

113 Entrance or taking on vs the calling of gouernement, is a due maner of beginning the same, being prepared and meete thereto.

Entrance of that calling.

By assurance of our gifts.

By our calling to vse them. By Gods commandment. By agreement of men.

114 Assurance of our gifte, is a conscience of our ablenes to followe that calling, because we knowe our owne readines, to doo all the duties thereof, with preuayling and prospering by the helpe of God.

Assurance of our gift

In our selues

Knowledge, age, godlines. &c.

Outward furniture. &c.

By others, as parentage & birth. &c.

115 Knowledge is the right iudgement or wisdom which they should haue, whereby they shoulde haue all thinges sought and founde out belonging to that calling.

Knowledge

Godlines is defined before.

Age and Eldershippe is a gifte whereby they haue greater authoritie as by naturall deserte of their wisdom, if so be by continuance of time they haue gotten that wisdom.

Age and Eldership.

Birth and Parentage, is a gifte whereby they haue greater authoritie as by naturall deserte of kindred and bloude, or of begetting and bringing vp, if so bee they aunswere in worthines otherwise.

Birth and Parentage.



# The state of Christians. The state of Heathen.

God giuing Charge. Agreement of men.

Men taking charge, when God dischargeth.

116. What charge or commaundement of God must they haue to vse their guift?

They haue first the speciall commaundement of furthering his kingdome, by edifyinge and helping of others, where there is occasion and the persons be worthe.

Also some speciall prophetic and foretelling of their calling, or some generall commaundement for the same.

Also particuar warninges from God unknowne to the world, as in culd time by vision, dreame and reuelation, and now by a speciall working of Gods spirite in our consciences.

116 How are they forbidden by God and vsente to that calling?

They are chiefly forbidden to hinder the building of the Lords kingdome.

Also their is some generall commaundement, or some speciall warning and example to stay them from that calling.

Also their owne fancie, ambition or lust doth thrust them on to that calling.

117 what agreement must there be of men?

For Church gouernours there must be an agreement of the church.

For ciuil Magistrates, there must be an agreement of the people or Common welch.

For Housholders, there must be an agreement of the housholders. As Hus bandes, Parents, Maisters, Teachers, or Scholemaisters. &c.

117 How do they steale into that calling, or gett it by force & rauening?

They will shift & thrust themselves into the Church gouernment as Antichristes.

They will shift or thrust themselves into the ciuil gouernment, as Tyrantes.

They wil shift and thrust the selues into home gouernment, like Lordanes, or maisterly troublers.

## Definitions.

## Diuisions.

God giuing charge. Agreement of men.

116. A commaundement to vse our giftes is a pronounced or written lawe or forme of wordes, appointing vnto vs that duetie, by the authoritie of God in the pronoucer or writer.

Comaundement to vse their gift. } General lawe. }  
Special } Prophecia.  
Warning.

The special commaundement for this is defined before.

Prophecie or foretelling of their calling, is the pronounced or written decree or will of God for their calling shewed before hande, whiche appointeth vnto them that calling, by the authoritie of God in the pronoucer or writer.

Prophecie of their calling.

Particular warnings is the stirring vp and prouoking of them, by the worde, their consciences, and the spirit of grace in them, and by the occasions of doing good by their giftes, whereby they are compelled to vse their giftes in that calling.

Particular warnings.

117. Church gouernors are persons receyuing their authoritie & office of God, for the guiding of his people the Church, receyued and called thereto, by due consent and agreement of the Church.

Church Gouer-  
nours.

The Church gouernement and gouernours are defined before.

Ciuill Magistrates, are persons receyuing their authoritie & office of God, for the due guiding of the common wealth, whereto they are duely receyued and called, by consent and agreement of the people and subiectes.

Ciuill Magi-  
strates.

Agreement  
of men.

Ecclesiasticall.

A larger definition may be this:

Ciuill Magistrates are persons authorised of God, and receyued by the consent or choyse of the people, whether officers or subiectes, or by birth & succession also, to make & execute lawes by publike agreement, to rule the common wealth in all outwarde iustice, & to maintaine the right, welfare, & honour thereof, with outwarde power, bedily punishemens, and ciuill forcing of men.

Ciuill Magi-  
strates.

Ciuill

For Magi-  
strates } In peace  
In war.

For householders.

Householders or house keepers are persons authorised ouer their householdes and charges.

House-  
holders

# The state of Christians. The state of Heathen.

Agreement and choise by the Church.

Intruding & shifting into Church callings.

118 What agreement must there be of the church, for the calling of church gouernours?

They must trie their guities and godlines.

They must receyue them by obedience as their guides and teachers, where they plante or establishe the church.

They must receyue them by choise where the church is planted.

*The agreement also for the calling of ciuill magistrates should be like unto this, excepting their Pompe and outward power, and orders established meete for the people.*

119 What choise should there be?

The praers and humbling of all, with fasting and exhortation, that God may be chiefe in the choise.

The consent of the people must be gathered by the Elders or guides, and testified by voyce, presenting, or naming of some, or other tokens, that they approue them as meete for that calling.

The Elders or forwardest must ordeine, and pronounce them, with prayer and imposition of handes, as called and authorized of God, and receyued of their charg to that calling.

Yet imposition of handes is no essentiall pointe of their calling, but it ought to be lest, when it is turned into pompe or superstition.

118 *How doe they shift or thrust themselves into the church gouernment, as Antichristes?*

They hide away their vntowardnes and wickednes, and colour the same by an outward bragge, or countenance of authoritie, or by flatterings and pleasings.

They vndermine, and take away by craft the libertie of the church, and bring them into bondage.

They come vppon them by power and force, and yooke them by cruel lawes and penalties.

*The like may be saide of Tyrantes which vsurpe ciuill authoritie.*

119 *How doe they come vppon them with power and force, and yooke them with crueltie?*

With pride, threatens, or wicked lawes, they are thrust vppon the people, by their owne might or by the strength of others: As of Bishops Patrones, &c.

The most wicked haue gotten from all, the libertie of vsing their voyce and sentence: and doe at their pleasures present, name and approue whom they will. As the Examiner, the Patrone, the Bishoppe. &c.

They commaund and giue licenses with seales and fees and kneelings, and blasphemously also will giue the holie Ghost and the authoritie of preaching, though they haue not the guift: both which the lord onely can giue.



# Definitions.

# Diuisions.

Agreement and choise by the Church.

118 Agreement of men is the willingnes or glad consent both of the Gouvernors to rule, & the people or inferiours to obey, for the allurance they haue in God, of welfare by eche other.

Agreement  
of men.

Trying of their giftes and godlines, is a taking of accountes of the same, by a right iudgement of them, by that which we haue knowne and leene in them, whiche doeth iusticiencie warrant their meetenes.

Trying  
giftes &  
godlines.

Receyuing of them by obedience, is a dutifullnes in partaking to them the vse of our submisson or seruice, because they partake vnto vs the vse of their authoritie and guiding.

Receyuing  
by obedi-  
ence.

Receyuing by choise, is an agreement or partaking of condicions betweene Gouvernours and inferiours, That so long as the Gouvernours haue right vse of the submisson and seruice of inferiours, and the inferiours also haue the right vse and welfare of their authoritie & guiding, they shall hold that communion, or else make a breache thereof, when once it shall tende to confusion and destruction.

Recey-  
uing by  
choise.

We giue these definitions so generall, that they may be applied also to the civil state.

Agreement  
of the  
Church.

By trying  
their giftes  
and god-  
lines.

By pro-  
phetic.  
By life &  
manners.

Receyuing  
thereon

By obedi-  
ence.  
By choise.

119 Prayer at the chosing, is vpo the word preached, a pronouncing of their earnest desire to haue God their gracious Gouvernour, in so waightie a matter, with an humble cōfessing wherein and how much they haue need of his help, & an intreating for the same in the name of Christ Iesus.

Prayer  
at the  
chosing

The gathering of voyces & consent of the people, is a general inquirie who is mee to be chosen, when firste it is appointed to the all, being dutie assembled to looke out such persons among the, & then the nūber of the most which agree, is taken by some of the wisest, with presenting and naming of the parties to be chosen, if none can alledge anie cause or default against them.

Gathe-  
ring  
voyces

The ordaining by some of the forwardest & wisest, is a pronouncing the with prayer & thankgiuing, & laying on of hands (if such imposition of handes bee not turned into pompe or superstition) that they are called and authorised of God, & receyued of their charge to that calling.

Ordain-  
ing.

By God which authoriseth  
and sendeth.

Cho-  
sing.

By men  
which  
receyue  
and co-  
firme  
the au-  
thoritie

By gathering voyces.

With pray-  
ers and  
thankes-  
giuing.  
With pro-  
nouncing  
the called.

# The state of Christians. The state of Heathen.

Agreement and choise by householde.

Intruding & shifting into home government.

120 What agreement must there be in the householdes, for the gouernement of them?

There must be an agreement of Husband and Wife, of Parentes & Children: Also of Maister and Seruant, and likewise of Teachers & Schollers, &c.

This agreement betweene parentes and children is of naturall desert and due tie betweene them:

But in the other there must be triall and iudgment of each others meetnes for their likinge and callinge, as is shewed before.

Also there must be a due couenaunt betweene them.

120 How doe they shift and thrust themselves into home government?

There is some disorder, wilines, or wrong in their agreement.

There is vnnaturall hardnes in the parentes towards the children: or the children doe refuse and cast off their parents.

They hide away their vntowardnes by some outward bragge and countenance.

By craft, feare or power, they vndermine them and bring them into bondage.

As for the couenaunt here betweene husband and wife, we vnderstand not the couenaunt which is in the communion of marriage, but that which is in the communion of gouernement. And this couenaunt is broken if eyther do seeke the destruction of other, or doe persecute religion or goodnes: likewise also it is broken, if by keeping together the one can not hould the true religion through the vntowardnes of the other in a wicked and false religion. And therefore in such cases a brother or a sister is not in bondage but that the husband may depart from the wife or the wife from the Husband: 1 Cor. 7. Yet this departing is not a breach of the couenaunt of marriage, but of that communion in gouernment, through leauing one another for a good conscience.

# Definitions.

# Diuisions.

Agreement and choise by househouldes.

120 The gouernement of the Husbando is, his authoritie, lordshippe and chieftie ouer the wife, whereby he vlieth her obedience and seruice, to partake vnto her the vse and graces of his authoritie and guiding.

The gouernment of Husbandoes.

Parentes are persons authorisid ouer their children to rule them, by naturall desert of begetting and bringing them vp.

Parents

Maisters are persons authorisid ouer their seruantes to rule them, by couenant of some maintenance, wages, or benefite, for their bodily seruice.

Maisters

Teachers are persons authorisid ouer scholars to rule them, by couenant to haue maintenance or benefite by them, for the learning which they gette vnder their guiding.

Teachers.

Triall of eche others giftes & meannes is defined before, quest. 118.

The couenant of Gouernement, is an agreement or partaking of condicions to hold the communion thereof, so long as it tendeth not to the confusion or destruction of eyther partie.

Couenant of gouernment.

By naturall agreement, as betwene

Parents.

Children

Home gouernment.

By couenant and choise made, as

Betweene husbando & Wife.

Maisters and Seruantes, &c.

Let this Definition be equallie weighed, and it will appeare whether wiues may departe from their Husbandoes, when the vntowardnes of the Husbandoes in a false religion, and persecution withall, doeth driue them to seeke their safetie with true Religion and a good conscience.

Hitherto



# *The state of Christians. The state of Heathen.*

*Government by Superiours.*

*Guiding amisse.*

Hitherto of the entraunce and taking on vs the callinges of  
gouernment: now foloweth the due execution of  
those callings.

121 How must Superiours execute their callinge by ruling their inferiours?

They must esteeme right and due.

They must uphold the same:

By appointing to others their due ties.

They must take accountes.

122 How must they esteeme right and due?

They must be zealous for equitie and innocencie.

They must loue those and reioyse over them, which doe their duties.

They must hate all vanitie and wickednes and be angrie and grieved therat.

121 How doe the wicked handle their gouernment amisse, and abuse the same for their pleasure and lustes?

They mislike the right, and fauour the wronge.

They lead others vnto wickednes.

They suffer and let them alone therein.

122 How doe they mislike right and due?

They make light thereof.

They loath it and take greefe therat.

They rest and please themselues in euill and wrong.

# Definitions.

# Diuisions.

Government by Superiours.

121 For the definition of rule & gouernement, looke question 1 & 2.

Execution of their calling is a duetifulnes in them, in partaking vnto them which obeye and serue them, the whole vse, and al the graces of their authoritie and guiding,

Execution of calling

By esteeming right and due.

By vpholding the same,

By appointing duties.

By taking accounts.

Esteeming right and due in inferiours, is a duetie of their calling, whereby they are pleased with the worthines thereof, and feele or knowe the vse of the same.

Esteeming right.

Pleased with it.

Displeased with contrary

Loue and Ioye.

Zeale.

Ielousie.

Hatred.

Anger and

Wrath.

122 Their zeale and Ielousie, is the estimation of right and dutie, for the worthines thereof: which prouoketh them to hasten the same, & to make it sure with all straightnes and watchfulnes.

Zeale

Their Loue and Ioye is their high estimation of inferiours in their goodnes, whereby they yelde them selues to them in one mutuall happines, and take them as precious and deare, which are so obedient and rulie.

Loue

Their anger and hatred is their troubled disliking of the wickednes of inferiours, for the contrarietie thereof, to their iust guiding and authoritie, prouoking them speedily to redresse such wickednes, or if that can not be, to cast them off and forsake them.

Hatred and anger.

## *The state of Christians. The state of Heathen.*

*Appointing and teaching duties.*

*Misleading and deceauing.*

123 How must they appoint vn-  
to others their worke and due  
tie?

*They must teach them.*

*They must direct them by their gui-  
ding and helpe.*

*They must giue them good example.*

124 How must they teach them?

*They must teach them the groundes  
of religion, and the meaning of the  
Scriptures.*

*They must exhort and behoort parti-  
cularly for reformation of their liues.*

*They must require thinges againe  
whitch are taught, by particular ap-  
plying and trying their guilt.*

123 *How doe they misleade?*

*They giue them vp to their igno-  
raunce, or deceiue and beguile  
them.*

*They forsake the vntoward or make  
them more auke.*

*They goe before the in wickednes.*

124 *How doe they giue them vp to  
their ignoraunce, or deceane and  
beguile them?*

*They teache them heresies, or lette  
them alone therein, and withholde  
them from searching and learning  
the truth.*

*They incourage & strengthen the in  
wickednes by flatteringes and pleas-  
singes: but discourage from good-  
nes by taunts and threats.*

*They scoffe & mocke at their graces  
and knowledge, if they haue anye, or  
litle regarde their ignoraunce.*



# Definitions.

# Divisions.

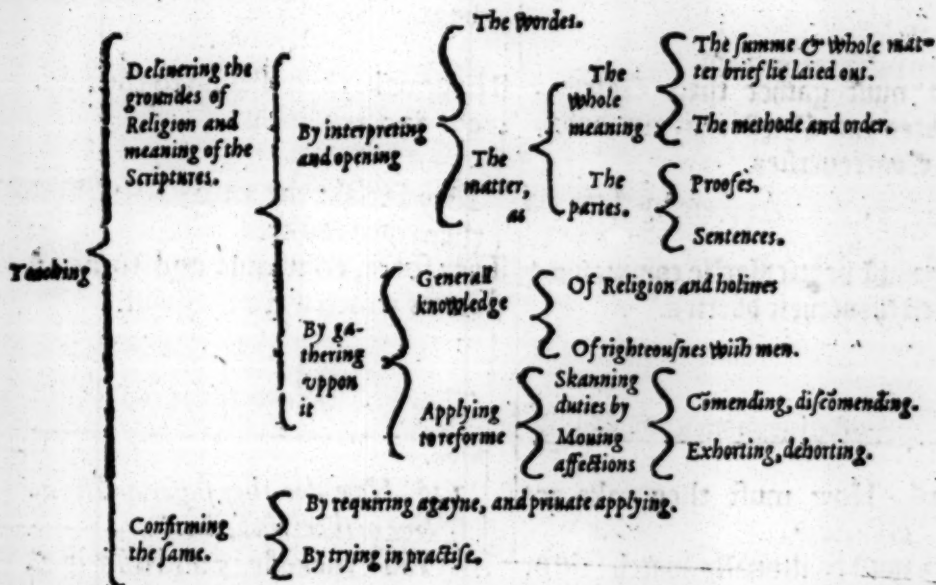
Appointing and teaching duties.

123 Appointing of duties is that point of gouernement, or dutifulnes in Gouvernours, whereby their inferiours haue their office and charge at their handes.

Their Teaching is their dutifulnes in vsing the obedience of inferiours, to learne and knowe their duties.

Appointing duties } By teaching.  
By speciall directing.

Teaching.



124 The groundes of religion are the pronounced, written, or knowen lawes & doctrine of God, teaching vs the first necessarie and chiefe rules of our christian profession, whereof if one of them be denied or refused, it is the ouerthrowe of al religion, & of our whole redemption.

Applying is an examining or trying out of the liues of men by the trueth of Gods word, to make known the secretes of their hartes vnto them, and their iust desertes for the good or euill that is in them, or proceedeth frō them.

For the definition of Exhortation, looke quæst. 116.

Dehorting is an edifying by sharpe & blaming words with threatnings of iudgement, to worke in their hartes a misliking of some vice and error, with a hatred and griefe against it.

Requiring agayne is a seconde or after teaching to conserue somethings which are taught.

Groundes of Religion.

Applying.

Dehorting.

Requiring agayne

L

# *The state of Christians. The state of Heathen.*

*Directing and taking accountes.*

*Forfaking and suffering wickednes.*

125 How must they direct them by their guiding and helpe?

They must guide the in the worshipping of God, as in the Worde, Prayer, Thanksgiuing, &c

They must gather their Choices, Doubtes and Questions, and determine Controuerfies.

They must particlarly commaunde and tell them their duties.

125 How doe they forsake the vn-  
towards, or make them more auke?

They are a spirituall infection, and misleade others in a false worshipping and idol seruice.

They make them flourish to their decrees and traditions.

They force, controule and turne all duties which way they will.

126 How must they take accountes?

They must continually watch them by visiting and looking to them them selues, and by others helping vnto them.

They must trie out and search their state and behaviour by accusations and charging with witnesses.

They must refoarme or recompense by rebuke or separation the wicked and vnruely.

126 How doe they suffer and let alone in their wickednes?

They hide wickednes and shift it away, and seeke occasions of euill.

They ouerslippe wickednes and passe by the same.

They flatter and excuse them in their sinne.

Hitherto of the duties of Gouvernours, now follow the duties of submission vnto them.

# Definitions.

# Diuisions.

Directing and taking accountes.

125 Their directing and guiding is a duetie of their gouernement, vtiing the obedience of others in following them, so do anie thing with them or after the.

Directing { To doo things with vs { In religion & worshipping God  
In al other affaires { In doubties & controuersies to decide matters.  
To do things after vs by our example. { In busines to commaunde & tell them their dueties.

Guiding in the worship of God, is when they worship God with vs, and after our manner.

In the worship of God.

Gathering voyces, doubties, &c. is a diligent inquirie of them: and determining controuersies, is an vtiing of their obedience to followe our iudgement in them, set downe by the worde of God.

Deciding matters.

Particular commaunding and telling of duties, is a pronouncing with authoritie what we appoint them to do: whereby we vse their obedience to followe our will.

Particular commaunding.

Good example is a duetie of their gouernement in forwardnes before them, to shew vnto others, howe they should followe them, & doo anie thing after them.

Good example.

126 Our taking of accountes is a duetie of our gouernement, whereby we reckon with them, howe they do their dueties.

Taking accountes

In knowing right & due

By Watching.

By examining.

In recompensing.

Watching, is our continuall minding of them, whereby wee marke their obedience and seruice.

Watching.

Examining and trying, is a forceable taking of accountes, whereby we make known that which anie would hyde.

Examining.

Recompensing is a duetie of gouernement, whereby as they doo their dueties, so we giue them the name and the vse thereof in good or euill.

Recompensing.

For rebuke and Separation, looke  
questoon 48.



# *The state of Christians. The state of Heathen.*

*Submission. Esteeming Superiours.*

*Vndutiefulnes. Despising superiours.*

127 what say you of the duties  
of submission to Superiours?

They consist in esteeming them.

In honouring them.

In serving them.

128 How must we esteeme them?  
We must esteeme them in their Per-  
sones.  
Also in their Justice.  
Also in their Goodnes.

129 How must we esteeme them  
in their person?

By reuerence.  
By shamefastnes and bashfulness.

130 How must we esteeme the  
in their iustice?

By feare.

By zeale for their right.

By greeke for their displeasure.

127 How are inferiours vndutifull  
and faultie?

They despise their Gouvernours.

They make them a shame and a  
skorne.

They are vnruely.

128 How doe they despise them?  
They make light of their worthines  
Also of their will and pleasure.  
Also of their goodnes, and the gra-  
ces, and blessings which they may  
haue by them.

129 How doe they make light of  
their worthines?

They are too homelie with them.  
They are bould and malepert.

130 How doe they make light of  
their will and pleasure?

They haue their hardnes and stout-  
nes of hart.

Also their dubbling and halting.

Also they rest and flatter them selves  
in their wickednes.

# Definitions.

# Divisions.

Submission. Esteeming Superiours.

127 Inferiours or persons gouerned are, which giue vse to their Gouvernours of their submission and seruice, and receyue the vse of their authoritie and guiding, and houlde this communion so longe, as it tendeth not to the confusion, or destruction of either of them.

Inferiours  
and sub-  
mission.

In esteeming them.

In dutiful  
nes there-  
on by

Honouring them.

By serving them.

Esteeming Superiours, is a duetie of submission, whereby we consent, that they are wor-  
thie and meete for to guide vs.

Esteeming

In their  
persons

Reuerence.

Bashfulness.

In their  
authority

In iustice.

In goodnes.

128 Esteeming them in their person, is whereby we are moued at their presence, and are stricken with their worthines, for their continuall good example and due behauiour.

Esteeming their persons.

129 Reuerence is an estimation of them for their owne worthines, though we had not to deale with them.

Reuerence.

Bashfulness or shamesfastnes, is a troubled disliking of our owne yaworthines, because of their presence, whom wee better accounte of then of our selues.

Shamesfastnes.

130 Esteeming them in their iustice, is a duetie of submission, whereby wee take them to be meete and righteous Gouvernours.

Esteeming  
the in their  
Iustice.

In Well doing

Fear:

Zeale.

In euil doing as grieffe.

Feare is an Estimatiō of their Iustice, wherby wee take heede to please them in all things, and abhorre to prouoke them against vs, because we are sure, that they will recompence vs according to our deseruings.

Feare.

Zeale for their right is an highie estimation therof, for their worthines, prouoking vs earnestlie to hasten and further the same, as feeling it our curse if they lose their right.

Zeale.

Grieffe is a troubled disliking of our wickednes, and iniurie done to them, wherby we feele the hurt and daunger we are in, by their displeasure against vs.

Grieffe.

# *The state of Christians. The state of Heathen.*

*Esteeming. Honouring. Humbling.*

*Despising. Shaming. Pride. Forsaking.*

131 How must we esteeme the  
in their goodnes?

**We** must loue them.

**We** must reioyse in their presence &  
welfare.

**We** must hope and trust of their help  
in God.

132 How must wee honour  
them?

**Wee** must humble our selues before  
them.

**Wee** must seeke to them for their fa-  
uour and helpe.

**We** must be thankfull for their good-  
nes towardes vs.

133 How must we humble our  
selues?

**Wee** must shewe the lowlines of our  
hartes by our speech and behauiour.

**We** must be meeke in despising our  
right and welfare.

**We** must be patient in abiding their  
chastising.

134 How must wee seeke to  
them for their fauour and helpe?

**We** must confesse our faultes and of-  
fences.

**Wee** must aske pardon and forgive-  
nes,

**Wee** must complaine of our wantes  
and craue their helpe.

131 How do they make light of their  
goodnes, and of their graces & bles-  
singes which they may haue by them?

They haue their misgiuing fro them.  
They are greued and heauie before  
them.

They shrinke away, and doubt of  
their helpe.

132 How doe they make them a  
shame and a skorne?

They haue their loftines and pride  
or els too much slauihnnes.

They forsake their goodnes and cast  
them of.

They esteeme their owne worthines  
and are vnthankfull.

133 How haue they their loftines  
and pride, or their too much sla-  
uishnes?

They will be gallant and lordlie, or  
ouer wretched in flattering.

They are stoute and stubburne.

They murmure or rage when they  
are corrected.

134 How doe they forsake their  
goodnes and cast them of.

They excuse and iustifie them selues  
in their faultes.

They are frowarde and wilfull in the  
same.

They challenge their deseruings.



# Definitions.

# Diuisions.

*Esteeming. Honouring. Humbling.*

131 Loue and loye is an estimation of the in their goodnes, whereby we yeelde our selues to them in one mutuall happines, & seeke their welfare before our owne.

Loue  
loye

Esteeming  
in goodnes

Present

Coming

Loue.  
loye.

Hope.  
Trust.

Hope and Trust is an highe estimation of their helpe and fauour, prouoking vs to doo anie thing, wherein we haue assurance of their good will or promise.

Hope and Trust.

*Looke question 93.*

132 Honouring them is a duetie of submission, whereby wee set forth their worthines.

Honouring  
them.

In humbling our selues  
to them.

In using their goodnes.

Humbling our selues, is an honouring of them, by abasing our selues, according to our vnworthines and their excellencie about vs.

Hum-  
bling.

Inwardly

Outwardly in homage.

In meekenes.

In patience.

133 Homage is an Humbling or Abasing of our selues in our behauiour towards them, as becometh their worthines, whereby they haue honour therein.

Homage.

Meekenes is an humbling or abasing of our selues, in despising our right and welfare, as vnworthie to haue or to seeke it at their hands, when they wittinglie withhold it.

Meekenes.

Patience is an humbling or abasing of our selues, gladlie to suffer their corrections as being meete for vs

Patience.

134 Seeking to them, is an honouring of the by shewing of our willing desire to vse their goodnes.

Seeking  
to them.

In faultes

In other mi-  
serie or need.

Confessing faultes.

Asking pardon.

Complayning of  
wantes.

Crauing helpe.

Confessing faultes is a seeking to them for their fauour and good liking, by shewing wherein and howe greatlie we haue offended.

Confessing faultes.

Asking pardon is a seeking to the to haue our faultes forgiven vs, with an humble intreating them for the same.

Asking pardon.

Complayning and Crauing, is a seeking to them by shewing wherein and how much we haue need of their helpe, with an humble intreating them for the same.

Complayning and Crauing helpe.

# The state of Christians. The state of Heathen.

Thankfulness. Serving. Learning.

Vnthankfulness. Vnrulines. Foolishnes.

135 Howe must wee be thankfull?

We must acknowledge their goodnes towards vs.

We must confesse the same in our words.

We must shewe kindnes and duetie againe.

135 How doe they esteeme their owne worthines and are vnthankfull?

They sette light and thinke skorne of good turnes and benefits.

They talke and vaunte of their deseruings.

They vpbraide them and are vnduetifull.

Hitherto of esteeming and honouring Superiours: Now foloweth seruing of them.

136 How must we serue them?

We must learne of them.

We must obey them in our calling.

We must giue good accountes of our calling.

136 How are they vnrulie?

They are foolish and ignoraunt.

They are disobedient.

They are maisterly and sett on their willes.

137 How must we learne?

We must gett the knowledge of such things as they teach vs, and refozme our selues by them.

We must followe them guiding vs.

We must followe their example.

137 How are they foolishbe and ignorant?

They are dull and deceaued.

They become more vntoward and auke.

They are contrarie and against them in vnlike behauiour.

138 How must we followe them guiding vs?

Wee must worshipspe God by their guiding, and daylie keepe the meetings thereto appointed.

Wee must yeeld and stand to their iudgements, and debatinges of matters by the word of God

Wee must take and fulfill our taske and dueties at their appointing.

138 How are they vntoward and auke?

They houlde a superstitious or falso worshipspe with them.

They are froward and contentious.

They are vnprofitable, and bring losse or disuantage.

## Definitions.

## Diuisions.

*Thankfulness. Seruing. Learning and following.*

155 Thankfulness is an honoring of them by abasing our selues for the good we haue by them, whereby wee take our selues indebted vnto them and vnable to make them amendes.

Thankfulness to the.

In acknowledging goodnes.

Giuing thanks

In dutifulnes for the same,

Kindnes and duetie againe.

Acknowledging goodnes is a full consent and conscience thereof, by mindefulnes and examining of their particular good turnes towards vs.

Acknowledging their goodnes.

Giuing thanks is a witnessing or shewing of their deseruings, whereby wee confesse their goodnes towards vs, and our vnworthines.

Giuing thanks.

Kindnes or duetie againe, is a thankfulness in pleasuring them for all the goodnes which they haue shewed towards vs.

Kindnes and duetie againe.

136 Seruing them is a dutifulnes in giuing to Superiours the vse of our calling and giftes, with earnest endeouour to pleasure and profite them.

Seruing them

By learning of them.

By obedience thereto.

In our calling.

In accounts therof.

Learning of them, is the seruice of our minde and vnderstanding, whereby we vse their goodnes in teaching vs, that wee may knowe our duties, and do thereafter.

Learning of them.

By getting knowledge.

By vsing the same to follow

Their guiding.

Their example.

137 Knowledge of our duties, is the right iudgement and wisdom wee should haue, whereby we should haue all things sought and founde out belonging to our calling.

Getting knowledge by them.

Following them guiding vs is a dutie of submission in vsing of their gouernement, to put in practise anie duetie by their particular appointing, or as we see them to go before vs.

Following them guiding.

Following their example, is an vsing of their godlie life, to frame our owne liues accordingly.

Following their example.

138 The worship of God, and the meetings for the same, are defined before.

Yeelding and standing to their iudgements, is a dutie of submission in vsing of their iudgements, and answers to learne what is truth and meete in anie matter, to followe the same.

Yeelding to their iudgements.

For Taking and fulfilling our taske & duties, looke number 146.



# *The state of Christians. The state of Heathen.*

*Obedience. Counsaile. Forwardnes. Due Working.*

*Disob. Rashnes. Backwardnes. &c.*

139 How must we obey them  
in our calling?

**We** must take counsaile.

**We** must be forward theron.

**We** must doe all things in their due manner.

140 How must wee take coun-  
saile?

**We** must attend and watch to our  
dueties.

**We** must remember and count the  
same.

**We** must foresee & purpose what to  
doe.

141 How must we be readie  
and forward vpon counsaile?

**We** must desire to doe our duties,  
with hope and trust of obtaining our  
desires.

**We** must haue zeale & courage there-  
to.

**We** must be ioyfull and comfortable  
therin.

142 In what manner must wee  
doe our duties.

**We** must be actiue and skilfull.

**We** must labour and worke.

**We** must be steadfast and constant.

143 What skill or actiuenes is  
required?

**We** must order thinges by their  
times and course.

Also by their measure of worke.

And we must be handsome and tydie  
in our worke.

139 How doo they disobey them in  
their calling?

They doo thinges in lightnes and  
rashnes, or with subteltie and craft.

They are backward and vntoward.

They haue their euill handling and  
marring of matters.

140 How are they light and rash in  
their doings?

They haue their carelesnes and dul-  
nes.

Also their forgetfulnes.

Also their vnwarines and headines.

141 How are they backward and  
vntoward?

They haue euill will to their duties,  
with shrinking and doubting to goe  
forward.

They are coulde and doe better  
things by halues.

Their duties are wearisome and  
irksome vnto them.

142 What euill handling and mar-  
ring of matters haue they?

They are vnfit and vnskillfull.

They are idle and slothfull.

They are wauering and giue ouer.

143 How are they vnfit and vn-  
skillfull?

They are disordered and do thinges  
by hazard.

They haue their disvantage.

They are vntydie and boysterous.

## Definitions.

Labour. Stedfastnes.

144 What labor is required?  
We must vse our force and might.  
We must be speedie and quicke.  
We must be painfull and strait that  
nothing fayle.

145 What stedfastnes and con-  
stancie is required?  
We must be patient whatsoeuer suc-  
cesse we haue.  
We must preuaile & gather strength.  
We must finish & dispatch our work.

## Diuisions.

Idlenes. Vnconstancie.

144 Howe are they idle and slothfull?  
They haue their weaknes and fain-  
ting.  
Also their slacknes and slownes.  
Also their loathing and letting.

145 Howe are they wauering and  
vnconstant?  
They are discouraged if anie thinge  
miscarie.  
They shrinke and faile by their back-  
wardnes.  
They loose their labour and mysse  
of thier purpose.

¶ For the Definitions and Diuisions of all these before  
from number 138. untill number 146. Look the  
number 100. to the number 107.

# *The state of Christians. The state of Heathen.*

*Accusies of calling. Dutie of goodnes.*

*The wicked masterlie, cursed and vngracious*

146 What accountes must  
we make of our calling?  
We must cleare our selues from all  
accusacion and suspicion of euil.

We must shewe and appere our  
faithfulnes.

We must fulfill our taske.  
*Hitherto of bounden duties.*

147 What be the more free du-  
ties?  
They are concerninge other mens  
persons, in goodnes towards them.  
D: concerning our owne.  
D: concerning outward furniture.

148 What be the duties of  
goodnes towards others?  
They be eyther in esteeming them.  
D: in honouring them.  
D: in pleasuring them.

149 How must we esteeme the?  
Wee must esteeme them in their  
person.  
In their goodnes.  
And in their miserie.

150 How must we esteeme the  
in their person?  
By reuerence.  
By shamefastnes.

146 *How are they masterlie, and  
obstinate in their wickednes?*  
They excuse and iustifie their faults.

They hide their vnfaithfulnes, and  
shifte it awaye.

They faile of their work & duties,  
and do them by halues.  
*Hitherto of abuse in gouernment.*

147 *What abuse is there of free-  
dome and libertie?*  
The wicked are cursed and vngraci-  
ous to others.  
Also to them selues.  
Also they marre & spoile all thinges.

148 *How are they cursed and vn-  
gracions to others?*  
They despise them.  
They shame them or make them a  
skorne, so much as lieth in them.  
They are hurtfull and mischeuous.

149 *How doo they despise them?*  
They haue respect of persons.  
They cast them of, and make light of  
their worthines.  
They forsake them in miserie.

150 *How doo they respect persons?*  
By flauish abasing, by wondring, or  
by disdaine.  
By bouldnes and malepertnes.



# Definitions.

# Diuisions.

Accountes of calling. Duties of goodnes.

146 Giuing accountes is our obedience in seruing them, whereby we make a good reckoning, of all duties towards them. } Accountes { In words { In clearing our selues.  
By shedding our faith-  
fulness.  
In deede by fulfilling tasks.

Clearing of our selues is a giuing of accountes, whereby we discharge our selues of all things wherewith wee are, or might seeme to be charged. } Clearing.

Shewing faithfulness, is a giuing of accountes whereby they marke and perceiue, that we keepe trust and credite with them. } Faithfulness.

Fulfilling taske is an accounts in our deedes, discharging vs of that worke and seruice which they appointed vnto vs, because we haue duetie dispatched the same. } Fulfilling taske.

147 Goodnes towards others is our righteousness in yeelding and applying our selues vnto them to their behoofe rather then to our owne. } Goodnes { By esteeming and accounting.  
By dutiful- } In honouring them.  
nes thereon { In pleasuring them.

148 Esteeming them is a dutie of our goodnes, whereby we iudge and take the, as worthie thereof, and yeelde our selues to them. } Esteeming them { In prosperitie { In their persons.  
In their goodnes.  
In miserie { Greefe, mercie and  
compassion.

149 Esteeming them in their person is a dutie of goodnes whereby we yeelde our selues to them, for their owne cause and worthines though wee had no good by them. } Esteeming person { Reuerence.  
Shamefastnes.

150 Reuerence is an estimation of them for the image of God in them, or for some shewe of his excellencie. } Reuerence.

Shamefastnes is a troubled disliking of our vnworthines, which we feele the more by the shewe of their excellencie. } Shamefastnes.

# *The state of Christians. The state of Heathen.*

*Esteeming. Honouring. Humbling.*

*Despising. Forsakeing. Shaming. &c.*

151 How must we esteeme them in their goodnes?

By loue towards them.  
By ioy in their presence & fellowship.  
By hope and truſte of their fauour towards vs.

152 How must we esteeme them in their miſeries?

By mercie and compaſſion.  
By partaking their grieſe.  
By partaking their ſhame.

153 How must we honour the?

We must humble our ſelues to them.  
We must ſeek to them, and request them for their fauour and helpe.  
We must be thankfull.

154 How must we humble our ſelues to them?

By lowlines in ſpeech & behauiour.  
By meekenes in pleaſing them.  
By gentlenes in ſparing them.

155 How must we be lowlie in ſpeech and behauiour?

By bliſing reuerent names and ſpeech towards them.

By courtesie and homage.  
By waiting and miniſtring.

151 How do they caſt them of and make light of them?

They haue their miſgiuing & anger.  
Alſo their enuie and greefe.  
Alſo their ſhrinking & withdrawing.

152 How do they forſake them in miſerie?

They are ſauage and vnmercifull.  
They are gladd and merie in their euils.  
They diſdaine them and thinke ſcorne of them.

153 How do they ſhame them, or make them a ſcorne?

They haue their loſtines and pride, or their ſlauiſh pleaſing.  
They forſake their goodnes and caſt them of.  
They eſteeme their owne worthines, and are vnthankfull.

154 How are they proude, or ſlauiſh in pleaſing?

They are gallant and lordly, or wretched flatterers.  
They are ſtoute and wilfull.  
They are diſdaineſull and ſpightfull.

155 How are they gallaunte and lordly.

They raile, mocke and ieſt, or otherwiſe abuſe them by ſpeech.  
They are to homelie, vncourteous, or barbarous.  
They are nice and ſtraunge.

*Definitions.*                      *Divisions.*

*Definitions.*                      *Divisions.*

Esteeming. Honouring. Humbling.

151 Esteeming them in their goodnes, is  
our dutifulnes in yelding our selues to them,  
for some communion of graces or duties  
which we haue with them.

Esteeming the  
in goodness

**LONG.**

**Ioye.**

Loue is an Estimation of them, in their goodnes, whereby we yeeld our selues to them in one mutuall happines.

Lone.

There is also a loue of our enimies, which is but an estimation of the shewe of some excellencie of God in them, whiche driueth vs for the Lordes cause to seeke their welfare. These we can not loue in their goodnes, being wicked, nor yeelde our selues to them in one mutuall happines.

**Lone of our enemies!**

Ioye is an estimation of them, whereby wee  
feele the blessings and graces wee haue by the,  
how much they further our happines.

loye.

The definitions of Hope and Trust looke before.

152 Mercie is a troubled disliking of their  
miseries as if they were our owne.

**Merci.**

Partaking griefe is a feeling with them, of the hurtes and daungers they are in, as if they were our owne.

**Greefe.**

Partaking shame, is a troubled disliking of  
that vilenes they are in, as if it were our owne.

**Partaking shame:**

153 Honouring is a ductie of  
goodnes towards them, whereby  
we set forth their worthines.

## Honoring -ring-

By but-  
bling our  
selues to  
them

For their  
worthiness  
For agree-  
ment

By using their goodness.

Humbling our selves is an honouring of  
them by abasing our selves, according to our  
unworthines which we feele in comparifon of  
them.

Humbler.

154 Lowlines is an humbling or abasing  
of our selues, whereby wee pretere them be-  
fore vs.

**Loddlines.**

155. Courtesie or civilitie is an hūbling or abasing of our selues in our behavior towards them, as becometh their persons, or desertes at our handes.

**Confessie.**

Ministring is a duetie of humbling or aba-  
fing, whereby we applie our felues to helpe &  
ferue the m as their neede is.

### Ministry.

Reverent Speeches.  
 Courtesie and  
 Ministring.

Meekenes in pleasing.  
Gentlenes in sparing.



## *The state of Christians. The state of Heathen.*

*Meekenes. Gentlenes. Vsing goodnes.*

*Stoutnes. Spitefulnes. Forsaking.*

156 How must we please them  
in meekenes towards them?

By yeelding to their request, or opi-  
nion.

By pardoning them anie thinge.

By appeasing them being angrie.

157 How must we spare them in  
gentlenes?

We must be milde in talke or rebuke.

We must forbear their infirmities.

We must be patient in their iniuries.

158 How must we seeke to the  
for their fauour and helpe?

We must complaine of our wantes,  
and craue their helpe.

We must confesse our faultes and  
offending of them.

We must aske pardon & forgiveness.

156. How are they stout and wilfull?

They are contentious and churlish.

They are fearece and furious.

They make trouble and prouoke  
others.

157 How are they spitefull?

They are waywarde and bitter in  
talke and rebuke.

They stomacke infirmities and seeke  
vantage against others.

They are malicious & seeke reuenge.

158 How doo they forsake their  
goodnes, and cast them of?

They match and compare them sel-  
ues with them, and skorne their  
helpe.

They excuse & iustifie their faultes.

They are froward therein.

## Definitions.

## Diuisions.

*Meekenes. Gentlenes. Vſing goodnes.*

156 Meekenes is an humbling or abasing of our ſelues in deſpiſing our right or welfare, as vnworthie to holde or ſeeke it with their diſpleaſure.

Yeelding to them is a duetie of meekenes, fulfilling their deſire and ſuite, though it bee againſt our ſelues.

Pardoning is a duetie of meekenes in receyving them to fauour, and ſhewing our loue, as if they had not offended vs.

Appeaſing their anger, is a duetie of meekenes in vſing ſofte wordes and kinde behauiour to get their fauour in their wrongfull diſliking of vs.

Meekenes in pleaſing

By yeelding.

By appeaſing anger.

Yeelding

To requeſt { Of ſuite.

{ Of pardon.

To him that ſtriueſh for his opinio

Pardoning.

Appeaſing.

157 Gentlenes in ſparing is a duetie of humbling or abasing our ſelues gladlie to ſuffer their vntowardnes and weakenes, though it be againſt our ſelues.

Mildnes in ſpeache is a duetie of gentlenes in applying of our wordes to their liking, though it be againſt our ſelues.

Patience is a duetie of gentlenes in ſparing and forbearing them, dealing wrongfullie againſt vs.

Forbearing infirmities is a duetie of gentlenes in ſparing of them in their vnaduised or vnwilling dealing againſt vs.

Forbearing iniuries, is a duetie of gentlenes in ſparing of them in their wilfull dealing againſt our known right.

Gentlenes in ſparing

By mildnes,

{ Infirmities.

By patience in forbearing

{ Iniuries.

In talke.

Mildnes in ſpeache

{ In rebuke and admoniſhment.

Patience.

Forbearing infirmities.

Forbearing iniuries.

158 Seeking to them, is an honouring of the by ſhewing of our willing deſire to vie their goodnes.

Confefſing faultes is a ſeeking to them for their fauour and good liking, by ſhewing wherein and howe greatlie we haue offended.

Asking pardon is a ſeeking to the to haue our faultes forgiuen vs, with an humble intreating them for the ſame.

Complayning and Crauing, is a ſeeking to them by ſhewing wherein and how much we haue need of their helpe, with an humble intreating them for the ſame.

Seeking to them.

In faultes

{ Confefſing faultes

{ Asking pardon.

In other miſerie or need.

{ Complayning of wantes.

{ Crauing helpe.

Confefſing faultes.

Asking pardon.

Complayning and Crauing helpe.

# *The state of Christians. The state of Heathen.*

*Thankfulnes. Pleasuring. Teaching.*

*Vnthankfulnes. Harming. Corrupting.*

159 How must we be thankful?  
We must acknowledge their goodnes.  
We must confesse the same.  
We must shewe kindnes and goodnes againe.

160 How must wee pleasure them?  
By prayer for them.  
By directing and furthering them.  
By maintayning them.

161 How must wee direct and further them?  
By teaching and counsayling.  
By ayding and moderating.  
By our example.

162 How must wee teach and counsaile them?  
We must vse mutuall conference and edifying in the Scriptures.  
We must exhort and comfort.  
We must dehort and rebuke.

159 How are they vnthankfull and esteeme their owne worthines?  
They sette light by and thinke skorn of their good turnes and benefits.  
They talke and vaunt of their deservings.  
They vpbrayde them and are vndutifull.

160 How are they hurtfull and mischieuous?  
They curse and wish euill vnto them.  
They misleade and hinder them.  
They forsake them and faile them, when they should helpe them.

161 How do they mislead and hinder them?  
They corrupt them and hould them in their error and ignoraunce.  
They trouble or withdrawe them from their dueties.  
They are captaines and ringleaders to mischeefe.

162 How do they corrupt them, & holde them in error and ignoraunce?  
They stand and reason to withdrawe and peruert one an other.  
They incourage & strêngthen in wickednes by flatterings and pleasings.  
They discourage from goodnes by tauntes and threatens.



## Definitions.

## Diuisions.

Thankfulness. Pleasuring. Teaching.

159 For the Definitions and Diuisions in this number 159.  
looke number 135.

160 Pleasuring them is a duetie of goodnes and charitie towards them, whereby wee don them good.

Pleasuring them { Secrete by prayer for them.  
Shewd { By directing and  
furthering them.  
By maintayning the.

Prayer for them, is a seeking to God for his helpe and blessing vpon them, by shewing wherein and howe much they haue neede of his helpe, with an humble intreating him for the same.

Prayer for them.

For Directing, looke number 125.

Furthering is a duetie of goodnes, whereby they gette vantage, and are profited by vs.

Directing & furthering { In word by { Teaching.  
In deede { Counsell.  
By ayding, moderating  
By example.

161 For Teaching and Counsaill, looke number 125.  
and number 53. And also 47.

Ayding and helping is a duetie of goodnes, whereby we vse meanes or indeuour our selues to remedie their wantes and necessities.

Ayding and helping.

For Moderating and example, looke number 125.  
and number 19.

162 For Conference and Edifying, Also for exhorting  
and dehorting, looke number 110. and 124

Comforting is a duetie of goodnes towards them, whereby we vse kinde wordes and full of godlie hope, either to remedie greefe or impatience, or to make them more gladde and comfortable.

Comforting

# The state of Christians. The state of Heathen.

Maintayning others: Also our selues.

Payling others: Also themselves.

163 How should we maintayne them?

By iudging and defending their person and cause, and reconciling parties

By giuing and lending and suertishippe, as they haue neede.

By visicing and ministring to them in their distresse, though it cost vs our liues.

*Hitherto of duties concerning goodnes towards others.*

164 What duties are for our owne persones?

We must defend and maintayne our state and welfare.

We must vse it comfortablie, and remedie our griefes.

We must vse it seemelie & honorably, as becometh Christians.

165 How must we defende our state and welfare?

By withstandinge the violence of the enemye, when it is for Gods glorie.

By bouldnes in answeringe and pleading our cause.

By assailing the enemye with force, when the cause requireth.

163 How doo they faile and forsake them?

They reproch, condemne, and betraye them.

They are vnkinde, harde, and pinching, and lende vpon vsurie.

They haue their straungenes, nicenes, and loathing.

Hitherto how they are a curse and vngracious to others.

164 How are they a curse and vngracious to themselves?

They faile and are wanting to themselves.

They are their owne greefe, and increase their miserie.

They shamfullie abuse their welfare, and make themselves vile.

165 How doo they faile, and are wanting to themselves?

They miscarie or perishe through shrinkinge, or through wilfull in-daungering themselves.

They are fearfull or ouermatched in holding their cause, & betraie þ same By flight or other vnwarines, they betraye their safetie or welfare.

# Definitions.

# Diuisions.

Maintayning others: Also our selues.

163 Maintaining is a ducie of goodnes & pleasuring them, whereby thei want no helpes nor furtherances of their welfare, so much as lyeth in vs.

Maintayning.

In strift & controuersie, by iudging and defending their cause and person, and reconciling parties.

In peace & quietnes } In providing good things for them.  
In doing good.

Iudging their cause is an assurance or confidence of their right and innocencie, whereby we determine accordingly.

Iudging.

Defending is a mantaining of them in strift by vjing of lawe, power or strength, to vphoulde their right.

Defending.

Recociling is a ducie of goodnes in iudging and determining their cause, whereby the parties offended, do willingly agree and striue no further.

Reconciling.

Prouiding things, is a ducetifulnes in vsinge meanes to haue them readie, that we may bestowe them.

Prouiding.

Giuing or liberalitie, is a ducie of goodnes, whereby we bestowe good things vpon them without their cost.

Giuing.

Lending is a ducie of goodnes in laying out and bestowing of our goods to their vse, vpon trust or assurance of payment agayne.

Lending.

Suertiship is a warrating of their faithfulness to wardes others by standing bounde in their behalf, vpon trust of their faithfulness towards vs.

Suertiship.

For ministring, looke num. 155.

Visting is a ducie of goodnes in partaking vnto them the vse and comfort of our presence and companie.

Visting.

In bestowing our goods } Lending.  
Giuing.

In bestowing our selues & our service } Suertiship  
Visting and ministring &c.

Doing good.

164 Defending and mayntayning our state & welfare is a ducie of pleasuring & helping our selues by all lawfull meanes.

Defending.

Duties for our selues.

In maintayning our welfare  
In vjing it

In defending and keeping it.  
In remedying it.  
Comfortable.  
Honourable.

165 Withstanding is a strift against enemies, whereby we defende our selues, vpon trust of some ablenes in God to resist them.

Withstanding.

Pleading our cause is a defending of our right, making it known by prooffe & examination.

Pleading.

Assayling is a strift against enemies, firste prouoking them to defende themselves.

Assayling.

By withstanding  
By assayling

In deede &c.  
In word &c.



# The state of Christians. The state of Heathen.

*Duties of Comfort, Seemlines, Chastitie.*

*Wretchednes, Vilenes, Vnchastitie*

166 How must we vse our state comfortablie?

We must vse the blessings of God both mutuall and seuerall, as a remedie against dulnes and grieue. Also against weaknes and wearines. Also against hurt, or vncomlines.

167 How must we vse our state seemelie and honorablie?

We must refraine from lawfull pleasures, as there is neede, and vnde our lustes.

We must be pure and chaste.

We must be sober.

168 What chastitie and purenes must we vse?

We must vse mariage duellie. We must haue no filthie thoughtes nor lustes. Neither wordes nor behauiour, nor outward helpes to further the same, as, euil companie, excesse in eating & drinking, brawles, nicenes, &c.

169 What is the right vse of mariage?

There must be a due triall and iudgment of eche others meetenes. Also a due couenaut made on all parties. Also a due ioyning in mariage.

166 How are they a grieue and miserie to them selues?

They cast them selues into further heauines and care.

They pine away or breake them selues, with fasting and toiling.

They increase their disease & beastlines.

167 How are they shamefull and vile?

They pamper & cherish them selues.

They are vnchaste and filthie.

They are giuen to wantonnes and pleasures.

168 How are they vnchaste and filthie?

They abuse mariage.

They haue filthy thoughtes & lustes. Also wordes and behauiour, & outward helpes to further the same.

169 How doo they abuse mariage?

They are deceaued by some foolish fancie, & drawne together for some worldlie cause.

By shifting and wilines, or some wicked bondage, they make the matche sure.

They come together by some wrong and disorder.

# Definitions.

# Diuisions.

*Duties of Comfort, Seemlines, Chastitie.*

166 Vsing our state comfortablie is a bestowing or applying of the giftes and graces of God to haue the full ioye and glorie of the same. } Vsing state comfortablie.

Remedyng of dulnes, greefe, weakenes, wearines, hurt, and vncomelines, is an vsing of such blessings and graces of God, as may take them away. } Remedyng Want of comfort.

167 Vsing our state seemelie and honorable, is a bestowing and applying of the giftes and graces of God, to haue our full reuerence and honour thereby. } Vsing state honorable { In abstinence { In nature, as lust, appetite, delights, ease. &c. In other pleasures. In moderation { By purenes & chastitie. By sobornes.

Refrayning and abstinence is a dutifulnes in disliking and refusing such pleasures as beeing lawefull in them selues, yet by some occasion are vnmeet for vs. } Abstinence.

Moderation is a dutifulnes in gouerning pleasures, that we exceede not measure and honestie. } Moderation.

168 Purenes and chastitie is a moderation of naturall lust, that no filthines be in vs. } Purenes & chastitie { In mariage { By preparing thereto. In single life { By due ioyning.

169 Mariage is a lawfull ioyning and fellowship of the husbände and wife, as of two in one fleshe, by partaking the vse of eche others loue, bodie, and giftes, in one communion of duties: and especiallie in generation and bringing vp children. } Mariage { By preparation thereto { By trial of meetnes in the parties to be married. By a due covenant. By a due ioyning.

Trying their meetnes is a takinge of accounts with our selues and others to haue warraunte of the same, by a right iudgement of the, in those things which we haue knowne and seene by them. } Trying their meetnes { By nature { Sexe, age, kindred. Personage to our liking. By nurture & bringing vp { Godlines. Meetnes by trade.

The Definitions of Sexe, age, kindred, persons, looks for in our table of Nature.

# *The state of Christians. The state of Heathen.*

Meernes. Couenant. Ioyning in mariage.

Shifting. Wrong. Disorder in mariage.

170 What triall of their meetenes must there be?

They must be twoo onely, the man and woman, which for age, sexe and kinred are meete eche for other.

They must be meete for eche others liking in behauiour and personage.

They must be meete for eche others state and calling.

171 What couenant must ther be?

There must be a betrothing of eche to other.

Also an espousing of the parties by witnesses.

Also an agreemente of parentes or friendes, if the parties to be married by vnder their full power & gouernment

*But if not, & the parentes or friendes be froward and none of the churches, the mariage of the godlie is not in bondage to their agreement.*

172 How must they be duellie ioined in mariage?

Their betrothing & espousing must be further made known vnto witnesses.

Their friendes must be glad and reioyce together, in some ioyefull and seemelie maner.

They must giue the vse of their bodie for generation of children eche to other, and must not giue that vse of their bodie nor anie token therof to anie other, while they liue together, and lawfull diuorcement with deathe both not followe.

170 How are they deceased, and drawne away by their fancie, &c?

They fall to all filthines, as incest buggerie, filthines with beasts, & vntimelie matching &c. or else forbid mariage altogether to some persons. They take them meet for their luste, as for beautie, riches, or for some outward countenance or benefite. They trouble and hinder their state and calling.

171 How do they make the match by shifting, wilines or some wicked bondage?

They gett a promiss eche of other by forcing, or by some craft & flatterie, Likewise in espousing there is some such craft, wrong and disorder.

Also the parentes by craft, feare or power doo bring them together: or they are stolen or withdrawe them selues from the authoritie of their parentes in that mater.

172 How do they come together by some wrong and disorder?

They haue graunt of secret licenses to marie, or their popish banes are asked in churches, and without a ringe and babling praiers, and the minister to marie them they can not be married. And so they make it a sacrament.

They haue their feastes, dauncings, & vaine pleasures in heathenish wise. By rape, force, fornication or adulterie, or by vnlawfull diuorcementes, &c. they defile mariage.



## Definitions.

## Diuisions.

Meetnes. Couenant. Ioyning in mariage.

170 Their meetnes ech for other is their state or blessing of God vpo them, wherby they are both most redie and prepared for the vse eche of other, both for liking and calling. } Meetnes.

Meetnes for liking, is the blessing & grace which they haue of behauiour, personage, and comelines, not to be disliked as vnmeete for eche others degree. } Meetnes for liking.

Meetnes for calling is the blessing and grace which they haue, whereby eche others calling and skill may serue sufficientlie to their mutuall maintenance and profite. } Meetnes for calling.

For meetnes by godlines, looke num. 118

171 The couenan of Mariage is an agreement or partaking of conditions, to holde the communion thereof, so long as death or lawfull separation and diuorcemēt doth not breake it.

Couenāt

At mariage  
to giue

Before ma-  
riage

No vse of their bodies for gene-  
ration to others.

Notoken thereof.

In the } Betrothing.

parties } Espousing.

In friends as their agreement.

There is also a couenant before mariage as by bethrothing, espousing, and agreement of friends and kindred.

Bethrothing is a couenant betweene the parties to be married, wherby they giue their troth that they will and shall marrie together, except some lawfull vnmeetnes and disliking eche of other do hinder it in the meane time. } Bethrothing.

Espousing is a couenant betweene them, whereby they are pronounced before witnesses, to giue them selues, and to be giuen eche to other to become husband and wife. } Espousing.

172 Making it further knowne is the professing and shewing thereof, whereby it is further founde out and manifest. } Making it further knowne.

Gladnes and Ioye of friends, is a blessed partaking of the vse and comfort of eche others presence, & companie, with mirth & resting, for the blessing of God towards them in that mariage. } Gladnes in meeting of friends.

The Mariage and Ioyning it selfe,  
is defined before, num. 169.

# The state of Christians. The state of Heathen.

*Sobernes. Profitablenes. Saving.*

*Wantonnes. Vnthriftnes.*

173 What sobernes must we vse?

We must haue no wanton thoughtes nor delightes.

neither wordes nor behauiour.

neither outward helpes to further the same.

*Hitherto of free duties concerning persons.*

174 What be the duties concerning goods and furniture?

They consist in getting, and increasing furniture and goods.

In sauing them being gotten.

In doing right vnto others about them.

175 How are we to gett and increase thinges?

By our callings in studies of learning.

By worke of bodie in sciences and craftes.

By the maner of laboring in these, as appeareth before.

176 How are we to saue thinges?

By placing and counting them, that they be not lost.

By mending and dressing the before they be marred.

By spending and bestowing them without any wast.

173 How are they giuen to wantonnes and pleasures?

They haue their wanton thoughtes, delightes, wordes & behauiour, also the outward helpes to further the same: as euill companie, excesse in eating & drinke, brauerie, nicenes, &c.

Hitherto of the abuse of freedom in vndutifulnes to persons.

174 How are they vndutifull in goods and furniture?

They are vnprofitable, and liue vp on others.

They are vnthrifte, and their goods goe to decaye.

They do iniurie and wrong.

175 How are they vnprofitable, and liue vpon others?

They are vntaught and without learning.

They haue no trade nor occupation. They haue their euil handling and marring of matters.

176 How are they vnthrifte, and lett their goods goe to decaye?

They cast and laye thinges disorderlie, and are carelesse of them.

They spoile and marre them.

They wast and lauish them awaye.

Definitions. Divisions.

Definitions. Divisions.

*Sobernes. Profitablenes. Saving.*

173 Sobernes is a moderation of Ioye and delight, that no wantonnes be in vs, neither in thought, worde, nor behaviour.

Dutifulnes concerning goods and furniture is our righteousness in using them, and occupying our selves about them for profite and benefite.

} Soberness	{ Inward.	{ In speache.
} Ductifines in goods	{ By getting them.	{ By saving them being gotten.

174 Getting and increasing goodes, is a  
duetie of vsing the blessings of God, vnto fur-  
ther vauntage and gaine.

} Getting { By labor in { In studies of mind as  
                   our calling { the artes.  
                   By the manner of { In work of bodie as  
   labouring, as before. { sciences and trades.

Our calling is our appointed charge and  
maner of life in some honest worke wherein  
we are daily to labour as we may best profite  
therein.

Callings.

175 Studies of learning are callings wherein the minde laboureth to inable vs with knowledge and wisedome, the better to gouerne and reforme vs in all dueries.

3 Studies of learning.

Trades & sciences in bodily worke, are call-  
lings wherein the bodie also laboureth by  
skillfull and diligent stirring, to make or do  
somewhat for liuing and maintenance.

Trades and Sciences.

For the maner of labouring, looke numb. 100.

176 Sauing goods, is a duerie of profitablenes whereby wee vse means that goods gotten, may be wel kept.

} Saving by { Keeping from the losse { By reckoning and Counting.  
 } { Bestowing and using well { By placing.  
 } { { By spending without waste.  
 } { { By mending hurt and uncomelines.

Keeping from losse is a sauing of them by a diligent watchfulnes, to make them sure, and to haue them readie when neede requireth.

3 Keeping from losse.

Counting them is a fauing of them by the helpe of  
their number. Likewise placing by helpe of their place.

} Counting and placing.

Bestowing them is a saving of them by heedines to have the full vse and benefite by them.

Bestowing.

Spending is a warie bestowing of them, as they may reach furthest and last longest in profitege our seiues and others.

} Spending.

Mending them is a *ſewing* of the by remedying their hurt as there is neede. Likewiſe dreſſing is in remedying the ſouleſes or vncomelines.

Mending and dressing.



## *The state of Christians. The state of Heathen.*

*Righteousnes. Faithfulnes. Innocencie.*

*Vnrightheousnes. Falsehoode and wronge.*

177 How must we do right vnto others in goods and furniture?

We must deale faithfullie with them. Also innocentlie in agreement and councnaunt.

Also vprightlie in generall equitie.

178 How must we deale faithfullie?

We must paye our debtes, and keepe our promise.

We must restore that which is borrowed.

We must deale truelie with other mens goods, being in our handes or keeping.

179 How must we deale innocentlie in agreement and councnaunt?

We must bargain, buye or sell, with equall vantage in price and stufte: as by goodnes of stufte, by weight, number, greatnes, measure, time.

We must do our worke for our wages.

We must giue the wages for worke.

180 How muste wee deale vprightlie in generall equitie?

We must permitte vnto euerie one thei libertie and goods without roberie and oppression.

We must not steale nor beguile with craft.

We must make amends, when we haue hindered or defrauded anie.

*Hitherto of the generall duties of righteousness with men.*

177 How do they iniurie and wrong vnto others?

They are vnfaithfull and deceitfull.

They are hurtfull and oppressours of others.

Thei ar vniust & comō doers of wrōg

178 How are they vnfaithfull & deceitfull?

They are bankrupt and breake promise

They borow, and restore not againe. They defraude, cousin, or beguile men of their goods.

179 How are they hurtfull, and gripers of others?

They bargain, buye and sell to the losse of others, as by euil ware, false weight, euil measure, tale and count. They are deceitfull laborers, & work by halues for their wages.

They giue wages by halues, or keepe it wholie backe.

180 How are they vniust and common doers of wronge?

They are exactors, robbers, and oppressours.

They are theeues and pilferers.

They holde what they haue euil gotten, and count it their owne.

*Hitherto of generall vndutifulnes towards men.*

# Definitions.

# Divisions.

Righteousnes. Faithfulness. Innocencie.

177 Doing right to others in goods & furniture, is a duetifnes whereby we yeelde vnto them their due therein.

} Doing right

{ By faithfulness.

{ By innocencie.

Faithfulness is a duetie of righteousness and iustice in keeping our trust and credite with anie.

} Faithfulness

{ Keeping trust  
In generall equitie,

{ In debts & borrowing  
In vsing their goods truely.

178 Paying debt is a duetie of faithfulness in restoring that againe which we tooke vpon trust & credite to bestowe to our vse.

} Paying debt.

Restoring anie thing borrowed, is a duetie of faithfulness whereby wee giue againe that is lente vs to occupie.

} Restoring things borrowed.

Dealing truely with their goods is a duetie of sauing or keeping the to their whole benefite.

} Dealing truely in their goodes.

179 Innocencie in agreement and couenaunt, is our righteousness therein, whereby they haue right at our hands, & no mischief & wrōg is found in vs.

} Innocencie in agreement and couenaunt,

{ In buying and selling,  
In wages and worke.

Innocencie in bargaining is in paying duely for that we buye, and deliuering duely that whiche is bought, to the equall gaine of the buyer and seller.

} Innocencie in bargaining.

Doing work for wages, is a duetie of innocencie, by a diligent dispatching of so much busines, as for which we receyue our wages. And payinge wages is, when the workman hath his whole due for his worke.

} Innocencie in wages and worke.

180 Vprightnes in generall equitie is our righteousness, whereby we suffer all to enioy their libertie & goods in peace and safetie.

} Vprightnes in generall equitie,

{ In permitting due  
In satisfying for wrong.

{ Without robbrie and oppression.  
Without stealth and craft.

Robberie is an vnrighteousnes in taking away the goods of anie by vsing violence against their person.

} Robberie.

Oppression is an vnrighteousnes in getting fro anie their right, by vsing our power against their cause.

} Oppression.

Stealth is an vnrighteousnes in taking secretlie other mens goods away from them, by spying out the time of their vnwarines.

} Stealth.

Making amendes is a duetie of righteousness, whereby the person which hath suffered iniurie, is requited againe, as the cause deferueth. And this requiting must be secret in secret iniuries, & shewed in a knowen iniurie.

} Making amends.

# The state of Christians. The state of Heathen.

Duties for Name, Truth, Secretnes. &c.

Falschoode. Slaunders. Couetousnes.

181 What be the special duties  
for name and creditt?

They consist in truth.

In secretnes.

In innocent reportinge.

182 What be the duties of truth.  
Simplicitie.

Sincerity in testifying & truth.

Taking all thinges in the right mean-  
ing.

183 What be the duties of se-  
cretnes?

We must keepe private things secret,  
without tales, whisperings, backbit-  
ings, &c.

184 How must we be harme-  
lesse in reporting of others?

We must not slander.

Not beare false witness.

Not speake, or receaue euill wordes.

185 What be the speciall duties  
against couetousnes?

That we be content with our owne,  
without a grudging desire to match  
or excel others, or to haue any thinge  
that is theirs.

181 What speciall faulting is there  
by their owne, and others euill names?

They fault by falschoode & vntruth.

Also by tatling and prating.

Also they do wronge by euill repor-  
tinge.

182 How are they false and  
vntue?

They dissemble and dubble.

They chaunge and faine in their  
wordes.

They take their vantage, and peruert  
the plaine truth.

183 What tattling and prating do  
they vse?

They make rumors of private mat-  
ters, not able to proue them.

They whisper, backbite, & cary tales.

184 How do they wrong by false  
reporting?

They slander.

They beare false witness.

They speake, or receaue euill wordes.

185 What speciall faulting is there  
by couetousnes?

They are couetous, and haue a grud-  
ging desire to match or excel others,  
or to haue that which is their neigh-  
bours.



